



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## APPENDIX.



- I. PROCEEDINGS OF THE SIXTEENTH ANNUAL SESSION,  
HANOVER, 1884.
- II. TREASURER'S REPORT (p. iii).
- III. LIST OF OFFICERS AND MEMBERS (p. xlv).
- IV. CONSTITUTION OF THE ASSOCIATION (p. lvi).
- V. PUBLICATIONS OF THE ASSOCIATION (p. lviii).

MEMBERS IN ATTENDANCE AT THE SIXTEENTH  
ANNUAL SESSION.

Cyrus Adler, Philadelphia, Pa.  
E. H. Barlow, Tilden Seminary, West Lebanon, N. H.  
S. C. Bartlett, Dartmouth College, Hanover, N. H.  
I. P. Bridgman, Cleveland, Ohio.  
M. L. D'Ooge, University of Michigan, Ann Arbor, Mich.  
Herbert M. Clarke, Syracuse, N. Y.  
Albert S. Cook, University of California, Berkeley, Cal.  
W. W. Eaton, Middlebury College, Middlebury, Vt.  
F. B. Goddard, Malden, Mass.  
F. B. Gummere, Swain Free School, New Bedford, Mass.  
H. C. G. von Jagemann, Earlham College, Richmond, Ind.  
C. R. Lanman, Harvard College, Cambridge, Mass.  
James C. Mackenzie, Lawrenceville, N. J.  
F. A. March, Lafayette College, Easton, Pa.  
C. K. Nelson, Brookeville Academy, Brookeville, Md.  
W. B. Owen, Lafayette College, Easton, Pa.  
Henry E. Parker, Dartmouth College, Hanover, N. H.  
T. C. Pease, West Lebanon, N. H.  
Tracy Peck, Yale College, New Haven, Conn.  
B. Perrin, Adelbert College, Cleveland, Ohio.  
E. D. Perry, Columbia College, N. Y.  
Louis Pollens, Dartmouth College, Hanover, N. H.  
Rufus B. Richardson, Dartmouth College, Hanover, N. H.  
W. S. Scarborough, Wilberforce University, Wilberforce, Ohio.  
C. P. G. Scott, Columbia College, New York.  
T. D. Seymour, Yale College, New Haven, Conn.  
J. A. Shaw, Trinity School, Tivoli-on-Hudson, N. Y.  
F. B. Tarbell, Yale College, New Haven, Conn.  
W. H. Treadwell, Yale College, New Haven, Conn.  
Minton Warren, Johns Hopkins University, Baltimore, Md.  
B. W. Wells, Friends' School, Providence, R. I.  
J. W. White, Harvard College, Cambridge, Mass.  
W. D. Whitney, Yale College, New Haven, Conn.  
J. H. Wright, Dartmouth College, Hanover, N. H.

[Total, 34.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

---

HANOVER, N. H., Tuesday, July 8, 1884.

THE Sixteenth Annual Session was called to order at 4 P. M., in Dartmouth Hall, by the President of the Association, Professor M. L. D'Ooge, of the University of Michigan.

The Treasurer, Professor Edward S. Sheldon, of Harvard College, submitted his report for the year 1883-84, and it was read by the Secretary, Professor C. R. Lanman, of Harvard College. The summary of accounts for 1883-84 is as follows:—

## RECEIPTS.

Balance on hand, July 9, 1883 . . . . .	\$365.88
Fees, assessments, and arrears paid in . . . . .	\$233.00
Sales of Transactions . . . . .	66.50
Interest on deposits . . . . .	7.31
Total receipts for the year . . . . .	<u>306.81</u>
	\$672.69

## EXPENDITURES.

Postages . . . . .	\$26.00
Expressages . . . . .	.85
Job printing and stationery . . . . .	10.55
Total expenditures for the year . . . . .	<u>\$37.40</u>
Balance on hand, July 3, 1884 . . . . .	635.29
	<u>\$672.69</u>

On motion, the Chair appointed Dr. Edward D. Perry and Dr. Charles P. G. Scott, both of Columbia College, New York, a committee to audit the Treasurer's report.

The Secretary announced that he hoped to have the annual volume of Transactions for 1883 ready for publication in a few days.

The Secretary announced the election of a number of new members. Their names are given here, and, for convenience, those also of others elected and announced at subsequent sessions. The number of accessions is fifty-seven.

- Rev. Robert Anderson, Teacher of English, Episcopal Academy, Philadelphia, Pa. (1314 Locust St.).
- Robert Arrowsmith, Ph. D., 236 Degraw St., Brooklyn, N. Y.
- Grove E. Barber, Professor of Latin, State University, Lincoln, Nebraska.
- E. H. Barlow, Principal of Tilden Seminary, West Lebanon, N. H.
- George A. Bartlett, Professor of German, Harvard University, Cambridge, Mass.
- Rev. Samuel C. Bartlett, D. D., LL. D., President of Dartmouth College, Hanover, N. H.
- I. T. Beckwith, Ph. D., Professor of Greek, Trinity College, Hartford, Conn.
- T. S. Bettens, A. M., "The Kensington," cor. Fifty-seventh St. and Fourth Ave., New York.
- Louis Bevier, Ph. D., Rutgers College, New Brunswick, N. J.
- Hjalmar H. Boyesen, Ph. D., Professor of German, Columbia College, New York ("The Hetherington," cor. Park Ave. and Sixty-third St.).
- Bradbury H. Cilley, Phillips Academy, Exeter, N. H.
- I. P. Bridgman, Principal of the Cleveland Academy, Cleveland, Ohio.
- Walter Ray Bridgman, Yale College, New Haven, Conn.
- LeBaron R. Briggs, Instructor in English, Harvard University, Cambridge, Mass.
- William Hand Browne, Librarian of the Johns Hopkins University, Baltimore, Md.
- William H. Carpenter, Ph. D., Instructor in Icelandic, Columbia College, New York (7 East Thirty-first St.).
- Herbert M. Clarke, Ph. D., 86 James St., Syracuse, N. Y.
- William T. Colville, Professor of Modern Languages, Kenyon College, Gambier, Ohio.
- Joseph Randolph Coolidge, Instructor in Spanish, Harvard University, Cambridge, Mass.
- James G. Crosswell, Professor of Greek and Latin, Harvard University, Cambridge, Mass.
- Louis Dyer, Professor of Greek and Latin, Harvard University, Cambridge, Mass.
- Arthur M. Elliott, Professor of the Romance Languages, Johns Hopkins University, Baltimore, Md.
- Alfred Emerson, Ph. D., Instructor in Classical Archaeology, Johns Hopkins University, Baltimore, Md.
- Mrs. G. W. Field, 204 Columbia Heights, Brooklyn, N. Y.
- Isaac Flagg, Professor of Greek, Cornell University, Ithaca, N. Y.
- W. G. Frost, Professor of Greek, Oberlin College, Oberlin, Ohio.
- Albert S. Gatschet, United States Bureau of Ethnology, Smithsonian Institution, Washington, D. C.
- Charles T. Gayley, Professor of Latin, University of Michigan, Ann Arbor, Mich.

- Farley B. Goddard, Ph. D., Malden, Mass.
- G. Stanley Hall, Professor of Psychology and Pedagogics, Johns Hopkins University, Baltimore, Md.
- J. Rendell Harris, Professor of New Testament Greek, Johns Hopkins University, Baltimore, Md.
- Paul Haupt, Professor of the Semitic Languages, Johns Hopkins University, Baltimore, Md.
- Lucius Heritage, Instructor in Latin, University of Wisconsin, Madison, Wis.
- A. V. W. Jackson, Fellow of Columbia College, Highland Ave., Yonkers, N. Y.
- Frank E. Jennison, Instructor in Latin and English, Phillips Academy, Exeter, N. H.
- Martin Kellogg, Professor of Latin, University of California, Berkeley, California.
- George Lyman Kittredge, Instructor in Latin, Phillips Academy, Exeter, N. H.
- William I. Knapp, Professor of Modern Languages, Yale College, New Haven, Conn. (75 Whitney Ave.).
- Francis A. March, Jr., Lafayette College, Easton, Pa.
- H. Z. McLain, Professor of Greek, Wabash College, Crawfordsville, Ind.
- George McMillan, Professor of Greek, State University, Lincoln, Nebraska.
- Rev. Henry A. Metcalf, Auburndale, Mass.
- Rev. Hinckley G. Mitchell, Ph. D., Tutor in Latin and Hebrew, Wesleyan University, Middletown, Conn.
- Charles P. Parker, Tutor in Greek and Latin, Harvard University, Cambridge, Mass.
- Rev. Henry E. Parker, D. D., Daniel Webster Professor of Latin, Dartmouth College, Hanover, N. H.
- Rev. Theodore C. Pease, West Lebanon, N. H.
- Ezra J. Peck, Graduate Student of Philology, Cornell University, Ithaca, N. Y.
- Louis Pollens, Professor of French, and Librarian, Dartmouth College, Hanover, N. H.
- Horatio M. Reynolds, Tutor in Greek, Yale College, New Haven, Conn.
- Alfred L. Ripley, Professor of German, Yale College, New Haven, Conn.
- Arthur W. Roberts, Hughes High School, Mt. Auburn, Cincinnati, Ohio.
- Edward H. Spieker, Ph. D., Instructor in Classics, Johns Hopkins University, Baltimore, Md.
- Ambrose Tighe, Tutor in Latin, Yale College, New Haven, Conn.
- James A. Towle, Professor of Greek, Ripon College, Ripon, Wisconsin.
- Horatio Stevens White, Professor of German, Cornell University, Ithaca, N. Y.

Alexander M. Wilcox, Ph. D., Tutor in Greek, Wesleyan University, Middletown, Conn.

Henry Wood, Professor of German, Johns Hopkins University, Baltimore, Md.

[Total 57.]

At 4.20 P. M. the reading of communications was begun.

1. The Theory and Function of the Thematic Vowel in the Greek Verb, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, Ohio.

After remarking upon the agglutinative character and complexity in structure of the Greek verb, the writer defined "thematic vowel," and gave illustrations from the Greek, Latin, and Sanskrit. Explanations of the phonetic changes of the vowel, peculiar to each of these languages, were offered. The theories of Bopp, Pott, and Curtius as to the nature and origin of this vowel were passed in review and briefly discussed. Cases of apparent omission in several Greek verbs were presented, and the explanation of omission by syncope was condemned. The conclusion was drawn that the vowel is an important element in the make-up of the verb for euphonic purposes; that its especial function is to facilitate pronunciation, and that in force it is conjunctive, serving to unite or connect the termination with the verbal base.

2. The Crastinus Episode at Palaepharsalus, by Professor B. Perrin, of Adelbert College, Cleveland, Ohio.

Caesar's account of the episode (B. C. iii. 91), and his praise of the exploit of Crastinus (iii. 99, 2-3), leave us in doubt about its precise nature from a military point of view. Subsequent writers who mention or describe the episode shed no light upon it. Cf. Lucan, *Phars.* vii. 470-473; Florus, ii. 13 [= iv. 2], 46; Plutarch, *Caes.* 44, *Pomp.* 71; Appian, *Bell. Civ.* ii. 82. The two versions of Plutarch are essentially identical, and do not vary materially from that of Caesar. Certain additions may be traced to Asinius Pollio, who was probably the principal source for Appian also.

From a comparison of all these passages the following general outline-sketch of the episode may be made. On leaving the camp Caesar hailed a centurion named Crastinus, and asked him what he thought of the prospects. Crastinus replied, "We shall conquer gloriously, Caesar, and to-day, alive or dead, I shall win your praise." Just as Caesar gave the battle signal, therefore, Crastinus made a stirring appeal to his fellow soldiers, charged foremost upon the enemy, followed by a large company, and died in the thick of the fight with a sword run through his mouth and neck.

To this general outline-sketch several specific features may be added, deduced from Caesar's words. It can be shown (1.) just what kind of a soldier Crastinus was, (2.) what special commission he had received, and (3.) what his exploit actually was.

1. Of the veteran soldiers whose terms had expired, those who had accepted

lands as a special reward for service could be called out (*evocare*) for new campaigns, and were under obligations to answer the call ; those who did not receive such lands, when called anew into service, could respond to the call or not, and if they did were *voluntarii*. The *voluntarii*, then, were a special class of *evocati*. A *voluntarius* was an *evocatus*, but not every *evocatus* was a *voluntarius*. Pompey's long career as general had made it possible for him to raise a large body of *evocati*, but Caesar had only *voluntarii*. The troop which followed Crastinus were *voluntarii*. Crastinus himself was, strictly speaking, a *voluntarius*. Caesar calls him freely an *evocatus*, either because he felt no need of making the distinction, or because *evocatus* was more often used in the singular than *voluntarius*.

2. Crastinus had been *primipilus* of the tenth legion in the preceding year, and so had directly commanded the manipule of *pilani*, the front and right of the first cohort in the front line of battle. His hortatory speech, beginning, "Sequitur me manipulares mei qui fuistis," was addressed to this body of soldiers, who stood nearest him, but no longer directly under his command. He himself commanded a special corps of one hundred and twenty *voluntarii*, stationed on the right of the front right cohort of the tenth legion, and had been commissioned to make a special charge with his troop before the regular line of battle, in order to inspire this to a bolder attack, and especially to throw the enemy's extreme left into some confusion before the tenth legion should reach and rout it.

3. The actual exploit of Crastinus was to set an inspiring example to Caesar's whole line of battle, and especially to the tenth legion, on whose success the fate of the day had been made to depend, by leading a body of re-enlisted veterans in such a fierce charge upon the enemy's extreme left, that it was thrown into some confusion, and would have been easily driven back when the shock of the onset of the regular line came, had not Crastinus fallen. But his death, and the failure of his exploit to accomplish all that had been intended, were more than made good by the exploits of the famous *quarta acies*, which not only routed Pompey's cavalry, but attacked in the rear the infantry left of Pompey, which was holding out well against the flower of Caesar's army, the pet tenth legion. To the *quarta acies*, therefore, Caesar discriminatingly gives praise for the victory ; to Crastinus, for valor.

3. On a group of Sanskrit Derivatives (çaraṇá, çárman, çáṛīra, etc.), by Professor C. R. Lanman, of Harvard College, Cambridge, Mass.

There are given by Boehtlingk and Roth, in the St. Petersburg Sanskrit Lexicon, three roots of the form çar or çṛ. The first means 'tear,' and its present is çṛ-ṇā-ti (formed like *ḍāmu-vṇ-mi*, 'tame'); the second means 'boil,' and is used chiefly in the participial forms çṛ-tá and çṛā-tá, and in the causative. The third, say Boehtlingk and Roth, is equivalent to the root çri, 'lean upon'; it appears in no verbal forms, but is assumed on account of the derivatives çaraṇá, çárman, āçāra, çāṛīra, and çáṛīra.

The aim of the paper was to show that the derivatives in question are not connected with the root çri, but are rather to be referred to a root çṛ with the meaning 'cover.'

çaraṇá means, 1. 'protecting, affording shelter'; 2. as a neuter substantive, 'that which affords shelter, a shed or hut'; and 3. in a more general and abstract sense, 'refuge, protection.'



çárman has for its principal and older meanings, 'cover, shelter, protection.'

āçāra is a ἀπαξ λεγόμενον of the Atharva-veda, and means, as the context plainly shows, 'a cover from the rain.'

çā'lā means 'hut, house, room, stable.'

Leaving out of the question, for the present, the difficult word çārīra, let us consider the relation of the four words just defined to the root çri, 'lean upon.' To this root, as I said, they are referred by the great Sanskrit Lexicon. Grassmann, also, in his Dictionary of the Rig-veda, follows the Lexicon in regard to the first two; the other two do not happen to occur in the Rik. Against the derivation of the words from çri there are objections which concern both the form and also the meaning.

I. First, the form. All the five derivatives point of course to a radical syllable with ar or r, not to one with ri. Aside then from these derivatives, what evidence is there for a root çr as collateral form of çri? I find none, either direct or analogical.

1. Verbal forms and derivatives from çri are exceedingly common (çráyate, çicrāya, áçret, çritá, -çrít, etc.; çrayaṇa, āçraya, etc.); but there is not a single one that can be referred to a root of the form çr with the sense of çri.

2 a. As for analogies — it is indeed true that r sometimes comes from the contraction or samprasāraṇa of other syllables than ar or ra;<sup>1</sup> so from ri in tṛtíya, 'third,' from tritá (τρίτο-ς), which in turn comes from trí, 'three.' Similarly, the root çru, 'hear,' forms the present çrñumás, with contraction of ru to r. But these are manifestly secondary weakenings. Of such a secondarily weakened r we should have to find examples of a subsequent strengthening to ar, in order to win a real parallel for the connection of çaraṇa with çri. Such a subsequent strengthening would yield, in the case of çr (from çru), forms like \*açar[t] as equivalent of açrot, or \*çaraṇa as equivalent of çravaṇa and co-ordinate with it.

2 b. If the connection of çaraṇa with çri be upheld, we shall have to find support for series somewhat like these:

çrayaṇa	: çri	: * çr-ta	: çar-aṇa (?)	: *açar (= açret),
çrav-aṇa	: çru	: çr-ñumas	: * çar-aṇa	: *açar (= açrot).

That is, from an unsupported çr as equivalent of çri we have to derive a form çaraṇa, which with the already existing çrayaṇa makes a pair of doublets which are, so far as I know, without example.

2 c. The co-existent forms of the root for 'boil,' çrta, çrāta, and çrīta, have no bearing on this case. Here the simplest root-form is çr. This is related to çrā just as i to yā, pṛ to prā, and the many others discussed by Brugmann, *Morphologische Untersuchungen*, i. 1-91; see especially p. 40. The weakening of long ā to long ī is a common thing in Sanskrit. The i of çri is original (and not a weakening within the Sanskrit), as is shown by the cognates κλίνω, AS. *hlinīan*, Eng. *lean*, etc.

<sup>1</sup> This phenomenon is at best sporadic; see Whitney's Grammar, § 243. It is probably explained, in the first of the cases cited (ri), by the i of the subsequent syllable, and in the other case (ru), by the u of the class-sign. The form tṛtá indeed occurs in several places of the Atharva-veda, but it is not well vouched.

II. Secondly, the meaning. The root *çri* does indeed mean 'lean against or on,' and so 'rest on, depend upon or betake one's self to, especially for refuge or protection.' Aside from the difficulty of the form, then, *çaraṇa* might very well mean primarily 'a leaning upon or taking refuge with for protection,' and, secondarily, but much less naturally and easily, by a transfer of meaning from the action to the thing acted upon, 'one's leaning, i.e. that on which one leans, one's support or protection.'

The development of meaning from 'protecting' to 'that which protects' is an example of one of the commonest of all the transitions of meaning; the reverse development (from the substantive to the adjective) is exceedingly rare. And yet we find *çaraṇa*, in the sense 'covering or protecting,' used to describe a shelter, a tree, houses, and a goddess (*çarma*, *vrkṣam*, *gṛhāsas*, *devi*). These uses are Vedic; and, unless we leave them quite out of account, we must consider the original and primary meaning of *çaraṇa* to be active and transitive, 'covering, protecting,' and the development of meanings must start from this one as the first. And since *çri* is in all its uses most clearly intransitive, I see no way of connecting the primary meaning of *çaraṇa* with *çri*.

It may be added that *çarman* is described by such adjectives as *uru*, 'wide-extended,' *saprat̥has*, 'with breadth, i.e. far-reaching,' *achidra*, 'without a hole, i.e. continuous,' and so on. These show that *çarman* is not 'a support against which one leans,' but rather 'a cover or shelter spread over one.' And of course *çarman* is from the same root as *çaraṇa*.

III. The words *çaraṇa*, *çarman*, *āçāra*, and *çālā* may be more satisfactorily explained, I think, as derivatives of a root *çr̥*, 'cover, protect.' This root does not show any verbal forms in Sanskrit; but it is abundantly authenticated, as respects both its form and meaning, by a considerable group of words from the Sanskrit, Greek, Latin, and Germanic.

Each of the Sanskrit words, as a derivative of *çr̥*, 'cover,' is perfectly normal both in form and meaning. The interchange of *r* and *l* within the Sanskrit is so common that further comment on *çālā* is needless. The cognates from the other languages show the regular consonant-changes. Sanskrit *ç* represents Indo-European *k*<sup>2</sup>, and this answers to *κ* in Greek, to *c* in Latin, and to the aspirate *h* in Germanic.

In Greek we have *καλιδ*, 'hut, barn,' which agrees perfectly with *çālā*. Compare the Eng. phrase *get one's hay under cover*, i. e. 'into the barn.' In essentially the same sense and with corresponding form occurs the AS. *heal*, Eng. *hall*. Again *κάλυξ* (Anglicized *calyx*) is the 'cover, i.e. husk or pod'; Ger. *Hülle* means 'covering,' and the Eng. *hull* is the 'covering' of the kernel of grain. The cover of the head is called *hel-m* ('helmet or head-protector'), and the word is generalized in AS. poetry so as to be used of any protector, as God or Christ.

In Latin we find *oc-cul-ere*, 'cover,' and *cl-am*, 'covert-ly, secretly.' Latin *col-or*, 'color,' is strictly 'that which covers or envelops a thing, its outside, its external appearance.'<sup>1</sup> With these belong further the Latin *cēlāre*, Ger. *hehl-en*, Chaucer's *helen*, later Eng. *hele*, 'cover, i.e. conceal.' Finally, it may be an extended form of the root in question, which appears in *καλύπτω*, 'cover.'

<sup>1</sup> Thus the word shows the same transfer of meaning as the Sanskrit *v a r ṇ a*, 'color,' from *v ṛ*, 'cover,' a transfer similar to that seen in the Eng. *coating* or *coat* (of paint).

IV. It remains to speak of *çárîra*, 'body.'

1. The Hindus give several derivations for the word. The oldest are in the Nirukta, ii.16: *çarîram*, *çṛṇāteh*, *çamnāter vā*, i.e. *çarîra* is from that root *çṛ* which makes its present *çṛṇāti* and therefore means 'tear or break,' or from the root *çam* meaning 'hurt.' The latter alternative is wholly impossible on account of the form. The traditional derivation from *çṛ*, 'break,' is followed hesitatingly by Grassmann, and according to it the body is conceived as 'the breakable or fragile part, *das Gebrechliche*.'

2 a. The later Hindu books, notably the introduction to Manu and the corresponding passage of the Mahābhārata,<sup>1</sup> derive the word from *çri*, 'lean,' and explain the body as that on which the more subtle parts of man lean or are dependent for their manifestation.

2 b. The German lexicographers quote a passage from the Aitareya Brāhmaṇa, ii.14: *açarîram vāi reto*, '*çarîrā vapā. yad vāi lohitaṁ yan māṇsam, tac charîram*. This shows that the *çarîra* is distinguished from the soft viscera and inward fluid secretions. They therefore define the word as meaning 'the firm or solid parts of the body, *Knochen-gerüste*,' and, following the later Hindu derivation from *çri*, 'lean,' interpret the word etymologically as 'the support or prop' of the softer parts.

3. On the other hand, giving equal weight to the Brāhmaṇa passage, we see that we can no less easily interpret "the firm red flesh with the bones" as 'the hollow cover, the tegument or *Hülle*' of the viscera, etc. The form is easily connected with *çṛ*, 'cover,' being made like *gabhîrā*, 'deep,' and *çāvîra*, 'strong'; see Whitney, 1188 e<sup>2</sup>. Even on the score of the interpretation the last view has something in its favor, while, in view of the difficulty of connecting *çarîra* as a *form* with *çri*, it is far the more acceptable.

The Vedic literature plainly distinguishes the *çarîra* from the vital breath or the immortal soul. Of this latter, the *çarîra* is the 'cover or envelope'; and this interpretation becomes natural and easy in view of the analogous German phrase which calls the body the *sterbliche Hülle*, 'the mortal cover or envelope' of the soul, 'the corporeal tegument.' In a somewhat similar manner, as Dr. Scott suggested, the Anglo-Saxon poetry calls the body the *bān-hūs*, 'bone-house,' and *bān-fat*, 'bone-vat.'

Remarks were made upon this paper by Professor Whitney, Dr. Scott, and Dr. B. W. Wells.

The Association adjourned to 8 P. M.

HANOVER, N. H., Tuesday, July 8, 1884.

#### EVENING SESSION.

The first Vice-President, Professor Tracy Peck, of Yale College, New Haven, Conn., called the Association to order in Chandler Hall, where a large audience had gathered, to listen to the address of the President, Professor D'Ooge.

<sup>1</sup> Boehtlingk and Roth give the citations: Manu i.17, MBh. xii.8521. The latter = xii.233.11, folio 89 b, ed. Bombay.

#### 4. The Historical Method and Purpose in Philology.<sup>1</sup>

The address opened with a brief review of the most noteworthy contributions to the different departments of Philology that have appeared during the current year. Special mention was made of the following : — In English philology, the first fasciculus of the Historical Dictionary of the English Language ; the publication by the Early English Text Society of the facsimile of the Epinal Glosses ; Sweet's print of Lord Tollemache's famous MS. of King Alfred's Anglo-Saxon translation of Orosius ; the publication of an American series of Anglo-Saxon text-books, including Beowulf and Caedmon. In Teutonic and Romance philology, Kluge's Etymological Dictionary of the German Language ; Verdam's Dictionary of the Middle-Dutch ; Körting's Encyclopaedia of Romance Philology ; the *Opuscula* of Diez. In Oriental philology, the monograph of Friedrich Delitzsch on the Hebrew Language as viewed in the light of recent Assyrian researches ; the second and third parts of Brugsch's *Thesaurus Inscriptionum Aegyptiarum* ; a Siamese Grammar, by Rev. S. C. George, in course of preparation. In Indo-European philology, Whitney's work on Sanskrit Verbs, now in press ; the Sanskrit Reader of Lanman, which is the first text-book in Sanskrit bearing the imprint of an American publisher that has ever appeared. In classical philology, the contributions to historical syntax under the direction of Schanz in Germany, and of Gildersleeve in this country ; the appearance of the first *Heft*, entitled *Archiv für Lateinische Lexicographie und Grammatik*, of the *Thesaurus Linguae Latinae*, which is to be edited under the direction of Wölfflin, and with the aid of the Munich Academy ; Vols. IX. and X. of the *Corpus Inscriptionum Latinarum* ; the *Inscriptiones Graecae antiquissimae praeter Atticas in Attica repertas*, by Roehl ; another instalment of the new *Corpus Inscriptionum Atticarum* ; Part II. of the collection of ancient Greek Inscriptions in the British Museum, by Newton ; Westphal's treatises on the Rhythmic of Aristoxenus and on ancient Greek Music ; Monro's Homeric Grammar.

Attention was called also to the first publication of the Catalogue of the Greek and Latin MSS. of the Vatican library, of which two volumes have recently appeared, and to the projected publication of the catalogue of the famous Orsini library in Rome, which is said to contain many classical MSS. and several early printed texts marginally annotated by scholars of the fifteenth and sixteenth centuries. The speaker also referred to the archaeological surveys and explorations of the year, more particularly those made by Dr. Ramsay, assisted by Dr. Sterrett of the American school at Athens ; and congratulated American scholars upon the successful opening of the American school and the work at Assos by the Archaeological Institute, both of which institutions give promise of doing much for the honor of American scholarship, and of promoting the study of classical philology in this country. From this rapid sketch the speaker inferred two facts : (1.) the rapid accumulation of the material of philological study, and (2.) the growth of the historical method and spirit in its pursuit. These facts suggest the theme of the address : *The historical method and purpose in Philology*.

Philology may be defined as the scientific research into the history of man, revealed in language, literature, and art (using "art" in its widest sense). This idea of philology can best be gained from tracing its history and development. The epochs of this history are marked by the names of Scaliger, Bentley, Heyne, Wolf, Bopp, Hermann, Boeckh, and Ritschl. The speaker then characterized

<sup>1</sup> The address is printed in full in the *New Engländer*, Vol. XLIII. No. 186 (November, 1884).

the work of each of these scholars. Scaliger was the polyhistor "of infinite reading"; Bentley gave the first example of objective literary and historical criticism; Heyne and Wolf were the first to separate philology from the study of theology, and to make it a separate and more or less complete science in itself. Under Heyne and Wolf philology received its greatest impulse on the archaeological and historical side. Hermann emphasized the grammatical and critical side. Then came Boeckh, whose weight was thrown on the opposite side, that of *realien* and antiquities.

The conflict between the schools of Hermann and Boeckh was described, and it was shown that these two diverse tendencies were after all harmonious in that they worked for a common aim, — the prevalence of an objective and sound method in philology, the historical method. Hermann's historical sense in the treatment of mythology and of metre, and Boeckh's influence in co-ordinating the various departments of philological study, and in relating philology with history, were more fully detailed. Special mention was also made of Boeckh's contributions to our knowledge of antiquities, and to his services as the founder of epigraphy by his *Corpus Inscriptionum Græcarum*.

Attention was next directed to the great influence of the comparative method upon all philological research. This method is essentially the historical and inductive, and is the fruit of comparative philology, whose founder is Franz Bopp. Its earliest and best results thus far have been reaped in the study of linguistics; but the same method is being applied to the study of mythology, of metre, and of antiquities. In the study of mythology, especially, the comparative-historical method has wrought great changes. Compare, for example, such a work as Creuzer's *Symbolik* with the writings of Preuner, Weber, and Roscher.

The address next went on to show how philology in the time of Boeckh was still somewhat vague and indefinite in its aim and scope, and was in danger of becoming simply an auxiliary discipline of history. The scholar to whom belongs the credit of defining the true bounds of this science, and of organizing its parts into one living unit, was Ritschl. He insisted with Boeckh that philology aims to be "the reproduction of the life of classical antiquity through the recognition and contemplation of all its essential representatives and utterances," but he maintains that this reproduction is especially directed to the preservation and restoration of *literary* monuments. Thus he separates philology from general history, while at the same time he makes all philological studies in a certain sense historical. Ritschl affords the best illustration hitherto known of the historical method in philology. He defines this method as inductive and progressive. "No event in the history of civilization springs from the ground all complete, but is conditioned by previous processes, and grows in connection with a steady movement onward." Ritschl applied this principle to the treatment of every question. His method was not alone objective, but also comprehensive. It was his constant effort to place his pupils in the possession of a vivid acquaintance with the whole life of classical antiquity in all its features. Recognizing the fact that the productive study of classical philology must always take its departure from the critical knowledge of the literature, he also insisted that we must know all the conditions of the culture and life of a people before we can properly know and interpret their literature.

After this sketch of the development of philology, the speaker inquired what this historical method may accomplish for philology to-day. As characteristic of

the condition of this science to-day he mentioned and illustrated four facts:— (1.) The present unsettled state of many questions in philology. (2.) The vast increase in the material of study, and the new light which is falling upon many points that were supposed to be clearly understood and had been dismissed from discussion. The restatement of many questions is due also to the tendency to treat philology as an exact science. (3.) The absence of systematic co-operation and of co-ordinate advance. This is due to the specializing tendency of our day. This tendency must be counteracted in the interest of true science. (4.) Growing out of this is the failure properly to relate our science with the sciences of the day, and with modern life as a whole. The present discussion as to the place of Greek in a liberal education is at bottom the strife between the ancient and the modern, that comes to issue most sharply here.

The solution of these difficulties and the furtherance of philology is to be found in the recognition and pursuit of philology as a historical science in its widest sense. All special and narrow studies must be pursued and inspired with the aim to interpret some literary or historical monument. We must distinguish between the mere chronicler, the mere linguist, and the philologist. The chronicler is content with recording the simple fact as a fact, and in that sense the mere linguist is a chronicler and not a philologist. To the true philologist every fact, whether of language or of art, of custom or of belief, stands not barely for itself, but is clothed, so to say, with the flesh and infused with the blood of that organic life, of which it is at once an expression and a producing cause. The historical purpose in philology can alone give our science its place in the interest of men of to-day. The speaker thinks that especially in America a broader view of philology needs to be cultivated, and its historical side made more prominent. No one can dispute that our American scholarship in philology has been one-sided. Archaeology and interpretation have had little place in the discussions of the American Philological Association. This fact has been commented on by the *Revue Critique*. Linguistics predominates. Our peculiar situation has something to do with this; we have no original documents, no inscriptions, no ruins, to collate, to interpret, and to explore. But the work of the Archaeological Institute of America, and of the American School of Classical Studies at Athens, and the enterprise of the London Society for the promotion of Hellenic learning, promise to put into our hands facsimiles of MSS. and original sources of information.

But to popularize the study of philology among us, we need to make evident the truth that this science is vitally connected with the culture of our own times, and can produce the noblest character. And to do this, the study of philology must be infused by the historical spirit which makes the present the child of the past, and the parent of the future.

The Association adjourned to 9 A. M.

HANOVER, N. H., Wednesday, July 9, 1884.

#### MORNING SESSION.

The President called the Association to order at 9.30 A. M.

The Secretary read the minutes of Tuesday's sessions, and they were approved.

Professor R. B. Richardson, of Dartmouth College, announced that Mr. and Mrs. Hiram Hitchcock would be happy to receive socially at their residence the members of the Association, with their friends, on Wednesday evening, at 8 o'clock.

On behalf of the managers of the Passumpsic Railroad, Professor Richardson extended an invitation to the members of the Association and their friends to join in a pleasure excursion on Friday to Lake Memphramagog.

Both of these invitations were accepted, with thanks.

The President introduced Professor R. C. Jebb, of the University of Glasgow.

Professor Jebb spoke with pleasure of the kindness with which he had been received in our country. He alluded to the oft-made criticism that the work of American scholars concerned itself too much with grammatical and linguistic subjects, and was too often in statistical form. While admitting that such studies might be carried too far and so displace the study of antiquity in its more directly humanizing aspects, he yet enforced the dignity and worth of these severer pursuits as a necessary preliminary for the fruitful study of ancient life and thought.

He added, that the occasions for this criticism were being taken away by the activity of the American archaeologists, who had already achieved such important results at Assos. He spoke of the bright possibilities (as, for instance, at Assos and Babylonia) for American scholars in the future. He concluded by referring to the series of photographic reproductions of the most famous classic manuscripts, such as the Laurentian Sophocles and the Ravenna Aristophanes. These phototypes are fully as good as the originals, and suggest the possibility of studies in palaeography and text-criticism in America under circumstances no less favorable than those of the young German or English student.

The reading of communications was then resumed, at 9.55 A. M.

5. On the Use of the Genitive in Sophokles, by Thomas D. Goodell, Ph. D., of the Hartford High School, Hartford, Conn.; presented by Professor T. D. Seymour, of Yale College.

The aim of the paper was to give, with accompanying statistics, a view of the use of the genitive in the extant plays of Sophokles. From the fragments only such examples were taken as seemed especially noteworthy or significant, and these were not included in the statistics. Incidentally an attempt was made to work out a somewhat better classification than the grammars employ.

As the Greek genitive is a compound case, resulting from the fusion of a part of the ablative with the original genitive, the case should, as far as possible, be treated as two. Accordingly the usage of Sophokles was considered under the following heads : (1.) true genitives, (2.) ablative genitives, (3.) genitives whose origin and nature are doubtful. For convenience, genitives with prepositions, belonging in all three classes, were treated last.

Under the genitive proper are to be classed 53.6+ per cent of all the genitives in Sophokles, 46.3+ per cent of all being adnominal. The usual varieties of adnominal genitive appear, but no statistics can be given for the genitive subjective, objective, partitive, genitive of possession, material, etc., because no complete subdivision on this basis is possible. The genitives with superlatives were separately enumerated, as were also genitives of the whole dependent on adverbs. The adnominal genitive in the predicate was shown to occur with fourteen or fifteen verbs, the most common being *εἰμί*. The peculiar usage illustrated in nine passages (Ai. 1236 f., O. T. 102, O. K. 355, 662, El. 317, Tr. 339, 928, 1122, Phil. 439 ff.) was explained as a development of the predicate genitive. With these also were classed the genitives translated by "about," with *ἀκούω*, *κλύω*, and *πυνθάνομαι* (O. K. 307, 485, 514, Ant. 1182, El. 35, 481, Tr. 65). Of all the true genitives, 23.3+ per cent occur in lyric lines.

The ablative genitives, including those of separation, of source, of agent, of cause, of comparison, but not including those with prepositions, are 11.2— per cent of all. The genitive of separation is especially frequent. It occurs with not far from one hundred and fifty words and phrases denoting motion away from or out of, failure, deprivation, distinction, and the like, among which are many simple verbs, such as *ἄγω*, *βαίνω*, *μολαίω*, *ἐρχομαι*, *κηκίω*, *πίπτω*, *στείχω*, *φέρω*. Of ablative genitives 17.1+ per cent are lyric.

Genitives whose origin and development cannot be traced with certainty are found with a large variety of verbs and adjectives. They belong chiefly to pro-ethnic types, and are not easily classified; but the total number of examples is comparatively small, 9.4 per cent of all, distributed between verbs and adjectives in the proportion of 7.3— to 2.1+. Of those with verbs, 16.1— per cent are lyric; of those with adjectives, 23.0 per cent are lyric.

Among prepositions, *ἀπό*, *ἐξ*, *παρά*, *πρό*, *πρός*, and *κατά* in the single phrase *κατ' ἄκρας* occurring thrice, were regarded as governing the ablative genitive. With these are found 15.0 per cent of Sophoklean genitives. With the quasi-prepositions *ἀνευ*, *ἄπωθεν*, *ἄτερ*, *ἄτερθε*, *δίχα*, *ἐκτός*, *ἐξω*, *ἐξωθεν*, *λάθρα*, *πάρος*, *πάρουθεν*, *πέραν*), *πλήν*, *πρόσθεν*, *χωρίς*, occur 2.4— per cent, which are to be added to the ablative class. In the former subdivision 14.0— per cent are lyric; in the latter, 18.5+ per cent. *ἀμφί*, *ἀντί*, *δίω*, *ἐπί*, *κατά*, *μετά*, *μερί*, *ὑπέρ*, and *ὑπό* (*ὑπαί*) govern only 2.4— per cent, of which 18.0+ per cent are lyric; *ἀγχι* (*ἄσσον*), *ἀντίον*, *διαμπερές*, *ἐγγυτέρω* (*ἐγγυτάτω*), *ἐννεκα*, *ἐνδον*, *ἐνδοθεν*, *εἴσω* (*ἔσω*), *ἔκατι*, *ἐναντίον*, *ἐνερθεν*, *καθύπερθεν*, *κάτω*, *μεταξύ*, [*μέχρῃς*,] *ὅπισθεν*, *πέλας*, *πλησίον*, govern 1.6+ per cent, of which 9.0+ per cent are lyric.

The most striking fact brought out by these figures is that no less than 28.6 per cent of the genitives in Sophokles are ablative, while only 17.8— are to be classed as of doubtful character. Several questions suggested by the detailed statistics cannot be answered without similar statistics for other authors, which have not yet been collected.



Remarks upon this paper were made by Professor Jebb. He deemed it a most valuable one, and hoped that it would be printed.

6. On Hanging among the Greeks, by Professor Seymour.

Soph. O. T. 1371 ff. :—

ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων  
πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολών,  
οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν  
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.

Eur. Alc. 226 ff. :—

αἰαὶ αἰαὶ, ἔξια καὶ σφαγᾶς τάδε,  
καὶ πλέον ἢ βρόχψ δέρην  
οὐρανίῳ πελάσσαι.

Eur. Bacch. 246 f. :—

ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἔξια,  
ὑβρεῖς ὑβρίζειν ὅστις ἔστιν ὁ ξένος ;

Eur. Heraclid. 243 ff. :—

εἰ γὰρ παρήσω τόνδε συλᾶσθαι βία  
ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν  
οἰκεῖν δοκήσω γαῖαν, Ἀργείοις δ' ὄκνῳ  
ἱκέτας προδοῦναι· καὶ τόδ' ἀγχόνης πέλας.

Commentators use these passages to explain each other ; but while some understand ἀγχόνης ἔξια as "so bad as to deserve the penalty of hanging," others understand it as "worse than death," i. e. "which I would rather have died by strangling than do." We are assisted to a choice between these interpretations by a consideration of the history of hanging among the Greeks. It is a familiar fact that hanging was the favorite method of suicide by Greek women in the early ages. So died the mother of Odysseus, Anticleia, and Iocasta ; so Leda in her shame for Helen (Eur. Hel. 136), so Phaedra, so Antigone, so the daughters of Lycambes. Peleus's wife, Antigone, hangs herself (Apollod. iv. 13. 3). Hanging is proposed for themselves by the suppliants in Aeschylus, and to Helen by Hecuba (Eur. Troad. 1012). Hermione attempts it (Eur. Andr. 811). Clytaemnestra tells her husband on his return (Aesch. Ag. 842) that the noose has often been taken from her neck which she placed there in her desperation. Erigone (Dictys, vi. 4), daughter of Aegisthus and Clytaemnestra, hung herself when she heard of the acquittal of Orestes by the high court at Athens. Other modes of suicide by women were uncommon. The only mythical instance of suicide by poison which has fallen in my way is where the sorceress Medea considers whether she shall take poison (which was quite in her line of business) or the halter (Ap. Rhod. iii. 789). Some few women hurled themselves from rocks.

Doubtless men also hung themselves. This is indicated by Simonides of Amorgos, i. 18: Old age seizes some, diseases wear out others, Ares sends others beneath the ground, others perish in storms on the sea,—

οἱ δ' ἀγχόνην ἄψαντο δυστήνῳ μόρῳ  
καὐτάργετοι λείπουσιν ἡλίου φάος.

Here hanging is used for all kinds of suicide, just as in the Alexandrian period, when suicide by starvation was so popular, ἀπέχεσθαι, "to refrain," and ἀποκαρτερῆσαι, came to be used for all suicides. Cf. Suidas, ἀποκαρτερήσαντα· ἑαυτὸν ἢ λιμῶ ἢ ἀγχόνῃ τοῦ βίου ἐξαγαρόντα. But even in the Alexandrian period, hanging seems to have been the favorite mode of suicide for lovers, as Theoc. iii. 9. Suicide by hanging was known at an early time in Rome. Servius on Verg. Aen. xii. 603, (Purpureos moritura manu discindit amictus || et nodum informis leti trabe nectit ab alta,) says that the Pontifical Books directed the corpses of those who hung themselves to be cast out unburied. Bardes, quoted by Eusebius, Praep. Ev. i. 320, says of the Germans, Γερμανῶν οἱ πλείστοι ἀγχονιμά·φ μόρφ ἀποθνήσκουσιν. In Eur. Or. 1036, Orestes mentions the halter or the sword as the last resort of his sister Electra and himself, but he assumes that he will choose the sword. The earliest instance that I find in Greek literature of a man's hanging himself is that of Pantites, one of the three hundred who was sent away from Thermopylae as a messenger, and hung himself from shame at having no part in the battle. Neophron, in his *Medea*, made his heroine prophesy that Jason would hang himself:—

φθερεῖ τέλος γὰρ αὐτὸς αἰσχίστω μόρφ  
βροχῶτων ἀγχόνῃ ἐπισπάσας δέρη.

Another instance is the man who kicked Socrates, according to the story of Plutarch, and hung himself to escape his nickname ὄνος. So the Corcyraean nobles hung themselves (Thuc. iv. 48) when surrounded by the democracy. Strepsiades contemplates the act in order to avoid a suit at law. Heracles suggests it to Dionysus as a way of reaching Hades. Iocasta says of Oedipus (Eur. Phoen. 327 ff.), ὁ πρέσβυς ὁμματοστερῆς | ἀνῆξε μὲν ξ.φους | ἐπ' αὐτόχειρά τε σφαγάν | ὑπὲρ τέραμνά τ' ἀγχόνας. Cf. Apost. xvi. 72, τί οὐκ ἀπήγξω ἵνα Θήβῃσιν ἥρωσ γένῃ; In general, however, men seem to have been more ready to fall on their swords, or to stab themselves, or to poison themselves with what was said to be bull's blood.

But common as hanging was as a method of suicide, I can find no trace of it as a punishment in the early ages. The act of Telemachus (Hom. χ 462) can hardly be considered normal, when he refuses a pure death to the unfaithful maids, and, making many nooses in a ship's cable, strings the women up in a row. When the Greeks wanted to put a man to a speedy death, corresponding to hanging to a lamp-post or to a tree in our times, they used to stone him. This act of violence, indicated in Hom. Γ 57, is frequently mentioned in the tragedies, and occurred at least as late as the Persian wars at Athens. When hanging is threatened, as by Creon (Soph. Antig. 309), evidently it is not designed that the man should be hung by the neck until he is dead; the hanging is to *precede* death, as a torture; as among the Jews hanging *followed* death, as a disgrace. One apparent arrangement for penal hanging is mentioned by Dem. cont. Timoc. 744: among the Locrians, the man who proposed a new law did so with his head ἐν βρόχῳ, and, if the law failed to pass, τέθνηκεν ἐπισπασθέντος τοῦ βρόχου. But this is hardly judicial hanging; and the same can be said of Alexander's act when he hung some Brahmins in India, Plut. Alex. 59 *fin.* Agis IV. and his mother were hung or strangled (Plut. Agis, 20); but this was late, about 240 B. C. Where Plutarch (Themist. 22) speaks of the ropes τῶν ἀπαγχουμένων, it is uncertain whether the participle is middle or passive, — the ropes with which men

were hung or those with which they hung themselves. This word also is used of the bowstring as well as of the halter.

Instances of hanging as a punishment are late or uncertain. A proverb (Paroem. i. 454) says that, under the Thirty Tyrants, the man condemned to death died by sword, *halter*, or hemlock. But this is unsupported by other testimony, although opportunities are offered for the mention of the halter, if it were then used, in Xenophon and the orators; and this *triad* of punishments does not embrace death by *clubbing*, which probably was then practised.

A strong presumption is thus raised against what seems to be the common interpretation of Soph. O. T. 1374, which passage can hardly be separated from the other three quoted at the head of this article. The expressions, *ἄξια σφαγᾶς* and *ἀγχόνης ἄξια*, must refer to suicide, and are then excellent illustrations of the original use of *ἄξιος*, as *μῦθας ἄξιος*, properly equivalent to *μῦθων ἄγων*. So in Homer *ἄξιος* is regularly used like *ἀντὶ ἄξιος*. Failure to recognize this has led to much unprofitable discussion of Hom. α 318: *σοὶ δ' ἄξιον ἔσται ἀμοιβῆς*. The original use is preserved very naturally in the proverbial expressions which are treated in this paper.

The later figurative uses of *ἀγχόνη* were briefly discussed.

Remarks upon the paper were made by Professors Lanman, D'Ooge, and Jebb.

7. On Primary and Secondary Suffixes of Derivation and their Exchanges, by Professor W. D. Whitney, of Yale College, New Haven, Conn.

All structure in language is the joint product of combination and adaptation. The beginnings of speech are roots, or speech-signs having no formal character; then nothing different is possible save by the putting together of these; and observation shows abundantly how the process issues in form-making.

But combination does not necessarily make forms. It is doubtful whether all dissyllabic roots, and even all monosyllabic roots of composite form, are not products of combination. To make a form, there must be a class of words in which a common part adds a perceptible like modification of meaning to the various elements to which it is appended. So *like* is formative in *godly* and *truly*, etc., but not in *such* and *which* (from *so-like* and *who-like*); these are not less radical elements in English speech than are *this* and *mine*; and so with the *pre* contained in *preach* (*predicare*) and the *con* in *cost* (*con-stare*), and in other like cases. It is a great error to assume that roots demonstrably reduced from a fuller form are necessarily relics of grammatical forms. While thus there is combination without forms, but no form-making without combination, adaptation may be active in all stages of language-growth without exception. No forms are possible without an adaptive alteration of the original value of the formative element, such as is seen in the reduction of *like* to the adverbial ending *ly*, of the Latin noun *mente* to an adverbial suffix in Romanic, of *habeo*, 'I have,' to a Romanic future ending, and so on. The same adaptability is seen in all auxiliaries and form-words, in phrases, in moral and intellectual terms, and everywhere else in language; it is a universal characteristic of all speech-material, and dependent on the nature of that material as conventionally significant, and therefore applicable to all the new uses that convenience suggests. It is in greater or less measure shared by

languages that have no formal structure ; it is seen, for example, in the Chinese distinction of "full words" and "empty words" : that is, some words are by the mere assignment of usage made to play a subordinate part as indicators of relations, etc. ; or are (like our own *be* and *have*) now principal and now subordinate. The earliest important (probable) case of this kind in Indo-European language-history is the distinction of pronominal from other roots ; this seems to have been the result of a gradual dissimilation and attenuation of meaning, prior to all formal development. Other instances are the gradual distinction of adjective from substantive, of adverb from case-form, of preposition from adverb, of relative from demonstrative or interrogative pronoun, and so on. Allowing for these, the positive growth of our languages is reduced to verb-inflection, noun-inflection, and stem-making by derivative suffixes. Here also original sameness and gradual distinction by use is to be confidently assumed : the difference of verb-form and noun-form even is doubtless the result of differentiation ; so also endings of derivation and of inflection must have been originally of one class. These are conclusions not now demonstrable, but fairly deducible by analogical reasoning. As to the distinction of derivative suffixes into primary and secondary, or those added directly to roots and those added to derivative stems, though in present language a well-marked and important one, it is clearly of later establishment, a part of the general process of inorganic differentiation, or by usage alone. It was the main object of the paper to set this forth, by showing, through the means of examples taken from the Sanskrit, the free convertibility of suffixes of the one class into suffixes of the other class. Prominent examples are the suffixes making gerundives, or future passive participles. The gerundive *karaniya* 'faciendus,' for example, is clearly demonstrable to be a secondary formation, from *karana* ('fictio') + *ya*, and not from  $\sqrt{kar} + aniya$ . The equivalent *kartavya* is likewise from *kartu* + *ya*, not  $\sqrt{kar} + tavya$ . In the light of these analogies, it appears altogether probable that *kārya* and all its kindred, claimed to be made with suffix *ya* added to the root, are really from noun-stems : thus, *kāra* + *ya*, and so on. Certainly, the great majority of them are of this character. All these derivatives, now, have assumed in later Sanskrit a primary character (and those in *ya*, even in the earliest known form of the language).

Various other cases of the same kind were noticed and explained : as, the derivatives in *in*, in *aka*, in *uka*. The opposite case, of transfer from primary to secondary office, though it would seem the easier of the two, is much less fully illustrable from Sanskrit. The best examples are the suffixes of comparison *īyas* and *īṣṭha* (the latter, at least, probably compound), which have only in small measure won a secondary character ; *man* or *iman*, forming abstract nouns, but only of limited currency ; and the quasi-participial *ta*, which through its use as making participles of denominative verbs has come to be a secondary suffix of possession or affection, precisely like the English *-ed* in such words as *blear-eyed*, *four-sided*.

These instances are at any rate enough to illustrate the movable nature, dependent on changes of usage, of this particular division-line in grammar. Though itself of minor importance, it instances and exemplifies a truth of wide and deep significance in the history of language.

8. On Latin Glossaries, with especial reference to the Codex Sangallensis, No. 912, by Professor Minton Warren, of the Johns Hopkins University, Baltimore, Md.

The renewed interest of late years in the subject of Latin Glossaries is largely due to the efforts of the late lamented Dr. Gustav Loewe, who published in 1876 his *Prodromus Corporis Glossariorum Latinorum*, and up to the time of his death was diligently engaged in collecting materials for a grand *Corpus*. These collections have now passed into the hands of Loewe's colleague, Professor Georg Goetz of Jena and the Königl. Sächsische Gesellschaft der Wissenschaften is to furnish the means for the further prosecution of the undertaking. A copy of the Codex Sangallensis, 912, was made by the writer of the paper, at the suggestion of Dr. Loewe, in the summer of 1881. It is one of the oldest glossaries, belonging to the eighth, or perhaps to the latter half of the seventh century. In form duodecimo, it contains 320 pages, with an average of about 16 glosses to the page, and altogether has 5153 glosses, of which the largest number (626) fall under the letter C, while P has 525, and S 456. Of this codex Loewe (*Prodromus*, p. 139) says: "Cum codicibus Vaticano (3320) Vindobonensique (2404) consentit etiam codicis Sangallensis 912 praecipua glossarium materia. Sangallensis praeter Vaticanum 3321 omnium codicum quotquot hac usque noti sunt vetustissimus." Most of the words are Latin, and all are explained in Latin. There are many Greek words in Latin transliteration, and there are a few Hebrew words, mostly proper names drawn from the sacred writings, and, singularly enough, one Gothic word, *baltha*: *audax*, p. 32. On the margin *Gothice* is written.

The glossary begins on p. 4 with "*abba*: *pater*," and closes with "*Zipherus*: *ventus*. EXPL. ERMENEUMATA DŌ GRATIAS AMEN."

Some of the interpretations furnish rather amusing etymologies. E. g.:—P. 27, *asparagus*: *quia virgas habet asperas*; which, however, goes back to Varro. P. 18, *illucinatiō, lucis alienatiō*. P. 20, *alluvium*: *quotiens flumen alium sibi meatum facit*. P. 127, *idolum*: *ex dolo nomen accepit, id est dolo diabuli inventum*. P. 135, *indolis*: *etas iuvenalis qui dolore nescit*.

A number of instances were given in which the superior reading of the Sangallensis furnishes a clue to the emendation of corrupt glosses found elsewhere. E. g.:—

Cod. Leidensis 67 F', *Depalata*: *manifestata, devolata*. Cod. 912 has, p. 77, *divulgata*.

Cod. Amplonianus has *Tesserarius*: *praepositus currorum qui bella nutriunt*. Cod. Sangal. 912 has, p. 293, *Tessarius*: *qui bellum nuntiat*. Cf. Vegetius de Re Mil. ii. 7.

Cod. Parisinus has *Inspicare*: *diffidere vel modum spicare*. Cod. Sangal., *Inspicare*: *defendere et in modo spicarum concidere*. From the two we get the correct reading, *diffidere et in modum spicarum*, etc. Cf. Servius on Verg. Georg. i. 292, and Philargyrius.

Mai (Class. Auct. vi. 550) gives *Veretrum*: *petosirium*. Cod. Sangal. has, p. 308, *Veretrum*: *pertusorium*.

Cod. Leidensis 67 F' 1, *Diaria*: *acibo sed unius diei*. Cod. Sangal., *Diaria*: *actio sed unius diei*. Cf. Isidorus, Or. i. 63.

In some cases the glosses are very corrupt. E. g.:—P. 31, *bassas*: *oves*. Cf. Leiden. 67 F', *bassus*: *pinguis obesus*. P. 116, *gerusa*: *notrix, conpotrix*, is a corruption of *gerula*: *nutrix, conportatrix*.

It was sought to establish the following propositions, and to illustrate them from this Codex:—

1. The bad orthography of these glossaries deserves close scrutiny, as it sheds light upon the pronunciation and phonetic changes of a late period, and is therefore of value to the student of late Latin and of the Romance languages.

2. These glossaries contain valuable remains of the words of early grammarians and commentators, often abbreviated and sometimes mutilated beyond recognition, but when properly collated they may be of service to the editors of authors like Varro, Festus, Nonius Marcellus, etc.

3. These glossaries contain many words which, though they cannot be found in any Latin author, may justly be claimed as the property of the Latin language, and, having passed the tests of criticism, even be assigned to definite periods.

4. In the interpretations themselves much material will be found of service to the student of late and vulgar Latin, and in the second instance to workers in Romance. One may see what common classical words went out of use, and what words replaced them.

On motion, the Chair appointed a committee, consisting of Professors Whitney, Owen, and Perrin, to recommend a suitable time and place for the next meeting.

On motion, the Chair appointed Professors T. D. Seymour, Minton Warren, and J. W. White a committee to nominate officers for the ensuing year.

An invitation was extended to the members, through Professor Louis Pollens, to visit the Library of Dartmouth College in Reed Hall.

After several announcements by the Secretary, the Association adjourned till 2.30 P. M.

HANOVER, N. H., Wednesday, July 9, 1884.

AFTERNOON SESSION.

The Association was called to order at 2.30 P. M.

9. On the Relation of the Anglo-Norman Vowel-System to the Norman Words in English, by Professor Hans C. G. von Jagemann, of Earlham College, Richmond, Ind.

The introduction of Latin elements into the English language is due to four principal causes: the occupation of Britain by the Romans, the conversion of the Britons to the Christian Church, the conquest of England by the Normans, and the revival of learning. We are therefore accustomed to speak of these elements respectively as Latin of the first, second, third, and fourth period.

This division is unsatisfactory. It accounts, for instance, for *leal* and *loyal* on the one hand, and *legal* on the other, the first two being Latin of the third period, and the third, Latin of the fourth period; but it fails to explain the doublet *leal* and *loyal*. A similar group is *peer*, *pair*, and *par*, and others might be mentioned. Again, there is a class of words, a fair specimen of which is *require*, which is decidedly classical Latin in form, and which we should therefore suppose to belong to the Latin of the fourth period; yet it is found in Chaucer. Subdivisions

of the above classes are therefore needed, if we wish to account for the various forms in which Latin words appear in English.

The words belonging to the first two classes are few in number, and well known; the third class is the most important one, the words belonging to it being very numerous, and next to the Anglo-Saxon the most important element in the English language.

At the time of the Norman conquest there was no French language in the modern sense of the word, but instead of it we have a number of dialects, the principal ones being the Norman, the Picard, the Burgundian, and the dialect of Île-de-France. These four dialects must be regarded as independent developments of the Low Latin, and not as grown out of a common French type.

The French words which were introduced into English during the first centuries following the Norman conquest came of course directly from the Norman dialect, or rather from that particular species of it known as the Anglo-Norman. Now in consideration of the great differences which existed between the phonetic system of the Anglo-Norman dialect and that of the Old French proper (or dialect of Île-de-France), we must look in the Anglo-Norman for the original types of these words. This has been generally overlooked by English etymologists. Mr. Skeat, in his Dictionary, usually derives English words from their Île-de-France cognates, without accounting for the strange changes which their pronunciation and spelling must have undergone, were they to be derived in that way. A knowledge of the peculiar forms which these words had in Anglo-Norman will show at once that the original Anglo-Norman forms have as a rule been remarkably well preserved, making allowance of course for the changes which the English phonetic system in general has undergone since the Norman conquest, particularly by the mutation of vowel sounds.

The object of this paper was to show in detail how far the influence of the Anglo-Norman vowel-system extends, and it was found that in a general way the present spelling and pronunciation of Norman words in English can be traced back to the Anglo-Norman dialect, irregularities being mostly due to the influence exercised by the analogy of Romance words introduced at other times and belonging to other stages of linguistic development.

10. On Alliteration in Latin, by Professor Tracy Peck, of Yale College, New Haven, Conn.

Alliteration was used throughout the paper in its strictest sense, i. e., as the recurrence of the same initial letter, or its phonetic equivalent, in contiguous words. From a brief historical sketch it appeared that alliteration, though the word is no older than the fifteenth century, was recognized by the Romans themselves as a peculiarity in their diction; that it did not come into the language from an original use by the poets, but that it is found in proverbial and legal and religious phraseology before the rise of formal literature; that though it is prominently found in several prose writers, its frequency is much greater in the poets, especially of the republican period; that it occurs with consonants far oftener than with vowels, and that in poetry its favorite position is at the end of the verse; that, quite exceptionally, related and contrasted ideas naturally fall into alliterative words, so that caution is needed to distinguish unconscious from studied alliteration.

Many examples of evidently conscious alliteration were given to confirm the

argument for the guttural pronunciation of *c* before all vowels ; to secure for *o* in all situations its distinctive, unadulterated sound ; to distinguish *æ* from *e*, except in the rustic or in very late speech. Instances of the apparently studied juxtaposition of consonantal and vocalic *u* were adduced against the common view that vowels and semi-vowels were not used for alliterative effect.

Numerous citations, mainly from prose writers, seemed conclusively to show that, of two alliterative words, the one containing *a* regularly follows that containing any other vowel, and that, if the words are of unequal length, the shorter tends to precede.

Finally, attention was called to the legitimate use which may be made of alliteration for purposes of textual criticism.

Remarks were made on this paper by Professors Warren and Perrin.

11. On the Monasteries of Mt. Athos, by Dr. Robert P. Keep, of Williston Seminary, Easthampton, Mass. ; read by Professor J. H. Wright.

[This paper was prepared by the writer in compliance with a request that he would contribute something which, less strictly technical than most of the papers which are read before the Association, should touch upon some aspects of life to-day in Modern Greece.]

Homer mentions the promontory of Athos only once. Apollonius Rhodius preserves the interesting statement, that at certain times in the year the shadow of the mountain extended at sunset to the island of Lemnos, some sixty miles away. Herodotus gives the names of six cities upon the promontory, and describes how Xerxes cut his canal through the isthmus. Thucydides speaks of the mixed population. The sum of this is that the peninsula has no ancient history of importance. Its history really begins with the organization of monastic life there in the tenth century by one Athanasios, a monk of Constantinople.

The peninsula is some forty miles long, by about four miles broad at its point of greatest width. Distinct traces of the canal of Xerxes are thought still to exist at the isthmus. The peninsula rises toward the south until the rocky ridge which forms its backbone reaches an altitude of two thousand to three thousand feet, and at the extreme southern point towers aloft the peak of Mt. Athos, 6,400 feet high, and conspicuous from all points within a radius of fifty to seventy-five miles. It is visible, it is said, from the island of Euboea and from the plain of Troy. This mountain is not only a cause of thunder-storms and hence a terror to sailors, but it also brings down into the peninsula, of which it is the extremity, the temperate climate, and makes it one of the most beautiful spots upon the face of the earth. The Athos peninsula is abundantly watered, and is full of forest trees of almost every variety. Here are found, at different altitudes and exposures, the chestnut, apple, and orange trees, and the small fruits of New England.

It is impossible to know how numerous the monastic population may, at certain times, have been. Ten thousand may not be an extravagant estimate. The present number of monks is about two thousand, distributed in twenty monasteries. These monasteries are massive stone structures, the plainness of which is sometimes relieved by several rows of light balconies running across their front. They occupy the most picturesque sites, and appear brilliantly white



from the whitewash with which their exterior walls are covered. Certain features of monastic life are common to all the monasteries. These are as follows:—  
 1. No female is ever admitted to the peninsula, the so-called Holy Mountain.  
 2. Meat and eggs are never eaten; wine, however, is allowed, in consideration of the severity of the winter.  
 3. Attendance at the daily services in the monastery church consumes eight to fifteen hours.  
 4. The remainder of the time is spent in manual labor.  
 5. No records of individuals are kept, and no tombstones are placed over the dead.

The twenty convents fall into two classes: the *cenobite* and the *idiorrhhythmic*. In the cenobite (*κοινός, βίος*) monasteries, all the monks assemble once a day around a common table, and during their meal a monk reads aloud from a high pulpit from the homilies of the Greek Fathers. In the idiorrhythmic (*ἴδιος, βιθμός*) monasteries, the monks do not come together for a common meal, and, except as far as concerns the church services, regulate their lives more according to their own will. The monasteries have, at all times, suffered much from fire, and the age of most of the present buildings does not exceed one to three centuries. These buildings owe their erection chiefly to the pious gifts of wealthy Greek ruling families of the Danubian Principalities (now called Roumania), where they have until recently possessed great estates, from which most of their revenue has been derived. At present, the monks are poor. They own some farms in the Greek islands, and in various parts of Turkey. Occasionally, they make pilgrimages with their relics through Bulgaria, and thus collect money. Large companies of Eastern Christians at times, too, visit the monasteries and leave gifts behind them. The level of intelligence among the monks is low. Many seek the monasteries as a retreat for indolence; a few, as a refuge on account of crimes committed; fewer still, as an act of religious consecration.

Aside from the natural beauty of the spot, what most attracts the traveller is the certainty that here he beholds a place where language, occupations, surroundings, have scarcely changed in five hundred years. Perhaps there may not be another place in the world where the present is so like the past. There is much, also, to interest the lover of mediaeval antiquity. There are paintings of the Byzantine school which antedate the fall of the Eastern Empire, and there are sacred vessels and boxes in which relics are kept, the gifts of Greek Emperors of Constantinople.

It is an interesting question what will become of these monastic communities in the near future, when the Turks shall be forced out of Europe. The best use would certainly be to make educational establishments out of some of the larger monasteries. Three of the monasteries possess libraries of great value. In each of these are stored more than two thousand manuscripts. Experts have pronounced upon them, and have declared that the classical philologist has nothing to hope from a further examination. But the recent discovery by Bishop Bryennios, in a monastic library in Constantinople, of the "Teaching of the Apostles," leads us to hope that some valuable discoveries in patristic Greek literature may reward a thorough examination of these convent libraries by modern Greek Hellenists. Possibly the English Hellenic Society and the Archaeological Institute of America may do something to encourage such investigations.

12. The Ablaut in High German, by Dr. B. W. Wells, of the Friends' School, Providence, R. I.

The paper presented a history of the strong verbs from the Old High German to the present time. It was shown that the development in German was more regular than in any other Germanic dialect, and that a larger number of strong verbs was preserved here than elsewhere. Complete verb-lists were given, and a phonetic analysis of the ablaut vowels, the results of which are summarized in the following tables.

CLASS.	Total strong stems.	OHG strong.	MHG strong.	MHG additions.	MHG strong and weak.	MHG weak.	MHG absent.	NHG strong.	NHG additions.	NHG strong and weak.	NHG weak.	NHG absent.	CLASS.
I. a.	30	28	28	2	3	0	2	17	0	2	2	11	I. a.
I. b.	26	21	26	5	1	0	0	12	0	2	4	10	I. b.
I. c.	87	73	82	13	4	0	5	45	1	13	7	35	I. c.
II.	72	51	64	17	12	0	6	40	4	11	6	26	II.
III.	43	38	40	4	2	0	3	29	1	8	6	8	III.
IV.	27	25	22	1	3	2	3	14	1	4	4	9	IV.
V. a, b, d.	34	31	31	3	6	1	0	11	0	1	13	10	V. a, b, d.
V. c, e.	10	10	8	0	6	1	1	4	0	1	3	3	V. c, e.
Total,	339	277	301	45	37	6	22	172	7	42	45	112	Total.

The regular phonetic development of the ablaut is summarized in the following table.

	OHG.	MHG.	NHG.		OHG.	MHG.	NHG.
I. a. 1st	e (i)	e (i)	e (ī)	III. 1st . . .	io (iu, ū)	ie (iu, ū)	ie (au, ū)
2d	a	a	a (o)	2d . . .	ou (ō, o)	ou (ō, o)	o
3d	ā	ā	æ	3d . . .	u	u (o)	æ
4th	e	e	e (o)	4th . . .	o	o	o
I. b. 1st	e	e	e (ā)	IV. 1st . . .	a	a (e)	a (e)
2d	a	a	a (o)	2d, 3d . . .	uo	uo	u
3d	ā	ā	æ	4th . . .	a	a (o)	a (o)
4th	o	o	o	V. a, a, b. 1st, 4th	a, ā, ei	a, ā, ei	a, ei
I. c. 1st	e (i)	e (i)	e (i)	2d, 3d	ia (ea, ē)	ie (iu)	ie (i)
2d	a	a (u)	a (u, o)	V. c, e. 1st, 4th	uo, ō, ou	uo, ō, ou	u, o, au
3d	u	u	æ	2d, 3d	io (ia)	ie	ie
4th	o (u)	o (u)	o (u)				
II. 1st	i	i	ei				
2d	ei (ē)	ei (ē, i)	i (ie)				
3d	i	i	i				
4th	i	i	i (ie)				

The verbs which appear first in MHG. and NHG. were next examined. Some proved to be old strong verbs, others were shown to be new developments.

The examination of the OHG. strong verbs which showed regular or occasional weak forms in MHG. or NHG. followed. The causes were shown to be peculiarly in the form of the present and in the lack of supporting derivatives. The English was shown to have a far greater number of weakened verbs, both in ME. and in NE.

Lastly, the obsolete verbs were noticed. The causes of their disappearance were shown to be, either that they applied to circumstances no longer frequently

spoken of, or that the verbs lacked sustaining derivatives. The number was shown to be far less than in the English: 15 in MHG. and 67 in ME., and 112 in NHG. and 155 in NE., being the number of obsolete verbs.

13. Notes on the Anglo-Saxon Translation of St. Luke's Gospel, by Professor W. B. Owen, of Lafayette College, Easton, Pa.

This Gospel contains, like St. Matthew and St. Mark,<sup>1</sup> abundant illustration of the influence of the Latin syntax upon the forms in Anglo-Saxon. The translator, however, seems to have worked with a somewhat freer hand. The rendering is close and careful, but not uniformly so. At times it follows the original, with exact adaptation of word and phrase, even to the arrangement; at other times, there is a freedom which amounts to inattention to the meaning.

In the main items of imitative syntax before noted, there is, on the whole, little difference. The paper gave a number of examples of the attempt to make an exact and faithful translation by following literally the forms of expression in the original. The result often is peculiar turns of words and phrases, and sometimes turns of meaning also, by the change of idiom.

Specimens of free translation were also given.

With regard to variations from the original, they were brought into three or four classes.

First, there are additions that are merely explanatory of unfamiliar words, and that may have come in from marginal notes. They are in connection with such words as *parascœue* (*παράσκειν*), *Calvarie*, *scorpionum*, etc.

Then there are obvious slips of the eye or pen, — as in xxii. 37, where we have *riht-wissum* for *unrihtwissum*; vi. 24, where *witegum* stands instead of *weligum*; xv. 12, *se yldra*, instead of *se gingra*, etc.

Among the variations that may properly be treated as peculiarities of the translation we find passages in which the meaning is slightly changed; as (to give a single illustration), *redde rationem villicationis tue*, xvi. 2, — *agif þine scire* ("give up thy stewardship").

Other passages in which the original is weakened in the Anglo-Saxon; also passages in which it is strengthened. These points were abundantly illustrated.

The paper also noted the frequent addition of phrases to make the text conform to similar passages elsewhere, in this or the other Gospels; also many additions that did not have this motive, and many omissions. A number of passages were cited as examples of loose and inaccurate rendering, where the translator seems to have caught the meaning imperfectly.

14. On the Substantive Verb in some North American Languages, by Albert S. Gatschet, of the United States Bureau of Ethnology, Smithsonian Institution, Washington, D. C.; read by the Secretary, Professor Lanman.

The lack of a true substantive verb *to be* in languages of a lower degree of evolution is an undisputed fact due to different causes. The function of this verb is of so abstract and purely formal a nature, that it may be almost considered as a grammatical form, that is, a purely relational part of the language.

<sup>1</sup> See *Transactions*, Vol. XIII. p. 59.

One cause for the non-existence of the substantive in many of the illiterate languages is the comparative scarcity of abstract terms and of pure grammatical or relational forms in general. Of all abstractions only those are expressed in words or by grammatical forms, by the ruder populations, which are to them of some deictic import. In languages which have reached the agglutinative stage and are highly synthetic, many ideas are expressed by grammatic forms which we render by separate words, as the definite and indefinite article, potentiality, iteration, beginning, continuation, termination, causation; and one of these forms, either prefixed or suffixed to the radix, is the equivalent of the verb *to be*.

That the idea of existence can be understood in various ways is proved by the fact, that Greek has several substitutes for *εἶναι*, as *ὑπάρχειν*, *πέλεσθαι*, etc.; and that the Aryan languages employ different radices in conjugating *to be*, as in *asmi*, *wisan*, which originally had a more concrete signification. These substitutes plainly show, that *to be* can be taken in at least two acceptations, that of the real, essential existence, and that of the accidental, chanceful, non-essential existence; a distinction which is clearly expressed by the two verbs *to be* and *to exist*, and in Spanish by *ser* and *estar*.

Now the different ways of indicating either one of these two acceptations, or both, can be summed up as follows:

1. A personal pronoun connected with a noun (substantive, adjective) may be used in a predicative sense as a substitute for *to be*; "he enemy," for "he is an enemy."

2. An affix, which is generally a suffix of demonstrative import and origin, and invariable in its form, is connected with a noun and used predicatively for the same purpose. This is done in Cha'hta, for instance. Some languages will use one affix when the object spoken of is near or visible, and another when it is remote, invisible, or simply imaginary; still others, when it stands, sits, lies, or travels.

3. A demonstrative particle of the above description becomes *verbified*, and is then connected in a predicative sense with nouns, to serve as a substantive verb. This we find to be the case in the Klamath language of Southwestern Oregon; it shows an analytic tendency in the language.

4. Nouns become verbified by the appending of inflectional affixes, generally suffixes, and are inflected like verbs. When stems of a qualitative or adnominal signification are inflected in this manner, we call them attributive verbs, and the adjective itself is then usually the participle or a verbal adjective of them. When substantives become thus inflected, we may call them verbified substantives, as in Hitchiti: *miki*, "chief"; *mikólis*, "I am chief"; *immikólis*, "I am their chief."

It will be seen by the instances adduced below, that this fourth method is probably the most frequently used to express the substantive verb *to be* in the languages of North America. But it expresses the idea of the true substantive verb as well as it does that of accidental existence, and I doubt whether there is any language in America which makes any distinction between the two by means of separate grammatic forms.

5. A fifth mode of substitution lies in expressing the idea of existence simply by the position of the attribute or predicate *before* the noun to be qualified, or *after* it, and by distinguishing it through the rhetorical *accent*. Thus, when we say in Latin, *bonus vir*, "that's a good man," we can dispense with the copula *est*, because we have placed the strongly accentuated attribute before the noun to be qualified.

## EXAMPLES FROM VARIOUS LANGUAGES.

*Káyoowē.*

kíamat, "lazy"; tsí' kíamat, "a lazy horse."  
 nú a kíamat, "I am lazy"; ba, ěmba kíamat, "we, ye are lazy."  
 dén, "tongue"; ám dén, "your tongue."  
 ám dén tsé-omki, "your tongue is short."  
 ám dén kiyumki, "your tongue is long."

*Witchita.*

hushtákari, "a new house."  
 tirakā'sha hūshtákari, "this house is new."  
 hídí akáta kári-i, "an old house."  
 tirakā'sha hídí akáta kari-i, "this house is old."  
 tirakā'sha hídí akari-i, "this house was old."  
 tirakā'sha ga-aká ntsáriwa, "this house will be old."

ni-ikawa na-áshkits, "a blue shirt."  
 ni-ikawa na-ashkits tí', "the shirt is blue."

*Páni.*

rákis, "wood"; rakáshish, "hard wood."  
 tirahātse tihákasish, "this wood is hard."  
 tiki'skasish, "hard bone."  
 tirahā'tse tiki'shkasish, "this bone is hard."

*Pima.*

kě'ri, "old"; kě'ri tchiō'tch, "old man."  
 ániut kě'ri, "I am old"; ápěput, áput kě'ri, "thou art old."  
 hě'kut kě'ri, "he, she is old."  
 ápi-amut kě'keri, "ye are old."  
 teni kě'ri kěhém, "I was old."  
 vánto kě'rit, "I shall be old."

*Yávipai.*

gígye, "strong"; pá gígā'ya, "a strong man."  
 yā'ki pá gīgā'gmi, "this man is strong."  
 pámě gīgā'gmi, "he is a strong man."  
 ná'di, mi gīgā'gmi, "I am, thou art strong."  
 áha dúye, "hot water."  
 (a)håde duígium, "the water is hot."  
 há xúanía, "clean water."  
 háve xúanigium, "the water is clean."  
 wí nimēsáva, "white stone."  
 wí nimēsávigum, "the stone is white."  
 wí nimēsáva hamúgium? "is the stone white?"

*Isleta Pueblo.*

nū'eg, "night"; nū'eg nami-í, "a dark night."  
 nū'eg nanómim, "the night is dark."

na bā'd'hüi nátufu, "white paper."  
 nátufu bad'hū'm, "the paper is white."  
 nátufu funi-í, "black paper."  
 pá'm bad'hū'm, "the snow is white" (pám, "snow").

*Uta*.<sup>1</sup>

árik úmwi u ? "which (is) your arrow ?"  
 úngok úmwiung pí-eu ? "who (is) your wife ?"  
 árik núni pato ? "where (are) my moccasins ?"  
 ungai-erra ing púnk ? "whose horse (is) this ?"  
 ing núni púnk, "this (is) my horse."  
 agávunti nú-intsu érramun ? "what people are you from ?"  
 úng ure ? "who is it ?" ungámure ? "who are they ?"  
 ágarr pató-i ? "which (is) the longest ?"  
 intch pató-i, "this (is) the longest."  
 intch wēts kóagu, "this (is) the sharpest knife."

The Wíitchita and Páni dialects belong to a linguistic family which has an overwhelming tendency to incorporate two or more terms into one by apocope, syncope, aphaeresis, and other means; this also appears from the examples quoted. The verb *to be* is expressed, except in the past and future tenses, by the demonstrative pronoun tirakā/sha, tirahā'tse, used *predicatively*.

No visible sign of *to be* appears in the examples of Káyowē and Pima, while in Yávipai, a dialect of the Yuma stock, the suffix -gium or -igium, in Isleta -m, -ū'm, supplies the copula *is*, and the word standing at the head of the sentence is thereby marked as the subject. In the Uta examples no distinct sign of a predicative suffix, or of affix, appears in any of the terms, nor any other distinct term for *is*, *are*.

More indications are furnished by the dialects of Kalapúya, which in their verbal inflection seem to approach pretty closely some of the Algónkin languages of the East. The synthetic tendencies of this Oregonian language preponderate over its powers of analysis.

The Kalapúya language of the Willámet Valley, in Western Oregon, presents an undeveloped form of speech, which is extremely archaic in many respects, and deserves to be closely studied by scientists desirous of listening to the rudest attempts of linguistic evolution. I have had the advantage of becoming acquainted with one of its northern dialects once spoken on Wápatu Lake, near Gaston; it is called the Atfálati dialect, a name which was corrupted into Tuálati by the white population.

No substantive verb exists in this dialect, nor in the whole Kalapúya family. The idea of the copula is expressed either by prefixes, or by the position of the rhetoric accent or of the words in the sentence; but when the verb *to be* appears in the past or future tense, the tense is expressed by a separate term or prefix.

Substantive nouns have, when not connected with a possessive prefix, *my*, *his*, etc., usually the prefix *a-*, while adjectives, used attributively and predicatively, have *wa-*, *him-*, plur. *wan-*, *ni-*, prefixed to them (in the third persons). Adjectives can all be inflected as attributive verbs, and the majority of the substantives can also become verbified by means of personal prefixes:

<sup>1</sup> The Uta examples are taken from a linguistic collection made by Major J. W. Powell. All the other languages are illustrated by examples gathered by the author himself.

Ayankē'ld, "a person of the Ayankē'ld tribe."  
 tchumyankē'ld, "I am of the Ayankē'ld tribe."  
 máha hintchémyankē'ld, "thou art of the A. t."  
 kōk, kétok miyankē'ld, "he, she is of the A. t."  
 tchi mē'n gumyankē'ld, "I was of the A. t." (mē'n, "once").  
 máha mē'n hingumyankē'ld, "thou wert of the A. t."  
 tchi tibúntcha Ayankē'ld, "I shall be an Ayankē'ld."  
 máha tabúntcha Ayankē'ld, "thou shalt be an A."

The adjective piéyim, "fat," is verbified into an attributive verb, as follows :

tchi tchpiéyim, "I am fat."  
 máha hintchpiéyim, "thou art fat."  
 kōk himpiéyim, "he is fat."  
 sóto tchidēpiéyishtu, "we are fat."  
 miti hintchpiéyishtu, "ye are fat."  
 kínnuk nipié-ishtu, "they are fat."

One of the past tenses runs as follows :

tchi kupiéyim mē'n, "I was fat once."  
 máha hinkupiéyim mē'n, "thou wast fat once."  
 sóto kudēpieyishtui mē'n, "we were fat once," etc.

The verb *to be* is indicated by the position of the accent, or of the words, or by prefixes, in sentences like the following :

kúmtuk mámpka, "the water is cold" (mámpka, "water").  
 háshka mámpka kúmtuk, "this water is cold."  
 awíffie tchéxtem, "the night is dark" (awíffie, "night").  
 awíffie máwin, "the night is clear, bright."  
 awē' himkáski, "the child is bad."  
 káski *or* kimkáski awé, "the bad child."  
 méfan káski awé, "a very bad child."  
 wamóyim akiútan, "the horse is black," and "the black horse."  
 tchúli-im mámpku, "the water is lukewarm."  
 yó-iu asháblil, "the wheat is dry."  
 pé-iu asháblil, "the wheat is ripe."  
 gúsha ántmat kúmmo, "this chicken is white."  
 wámmo ántmat, "the white chicken."  
 nímmo ántmat, "white chickens."  
 gá'm nímmo, "two are white."  
 púkělfan nímmo, "every one is white."  
 tchí tánu tch' Atfálatin, "my country is at Atfálati."  
 Kěná-i tchi tánkuit, "my name is Kěnai."  
 atállim tcha yü'lbiu, "the deer is, *or* deer are, in the woods."

atómp mapítchu apólio tcha túmmai, "there are eggs in the hawk's nest."  
 This example shows that the language substitutes such verbs as *to lie*, *to be within*, *to be underneath*, for the verb *to be*, wherever the sense permits it; for mapítchu means "they lie within," mapí'd, "he, it lies in, on, upon, *or* within."

Of all the languages treated in this article, the one most thoroughly studied by me is that of the Klamath Indians. It presents features differing largely from all the others, and I have reason to suppose that the Sahaptin tongues of the Columbia River will exhibit a similar linguistic plan when they shall have been studied more thoroughly.

# KLAMATH OF OREGON.

The Klamath language, spoken by the Klamath Lake and Modoc Indians in Southwestern Oregon, furnishes very instructive evidence concerning the Indian equivalents to our verb *to be*.

The substantive verb is rendered here by the verb *gî*, *kî*. This is the verbi-fied radix *gê*, *kê*, which appears as a pronoun, "this one," "these ones," and as a modal and local adverb, "thus, so," and "here." But this verb *gî* is used in many other verbal significations besides that of *to be*; in fact, it unites the functions of an intransitive and substantive verb to those of a transitive verb, and is employed besides as an auxiliary verb, being the only verb of this kind in the Klamath language. *Gî* originally points, as its origin suggests, to some object close by, in close contiguity, and hence visible or tangible; from this was developed a reference to *casual* existence, *accidental* being, to a "*happening to be*." This verbi-fied particle *gî* is inflected all through, like any other verb, though I have not met with any instance of a distributive form, of which the natives claim the existence: *gitko*, distr. *giggátko*, participle of the past. This ubiquitous term, the applications of which form an interesting study in themselves, is also subservient in forming some of the limited number of attributive verbs which the language possesses.

The different functions of *gî* I present in the order of their logical evolution, which is as follows:

1. *To be here, to be at this or that place, to be at such a time.* This is the *gî* corresponding to the Spanish *estar*, from the Latin *stare*, "to be standing," and points to accidental existence, or occurrence by chance, generally implying close proximity to the grammatic or logical subject of the sentence. We may render it by *to exist*, though it often corresponds to our *to stay, to remain*. Examples:

*kanî gî*, "he, she is outside, outdoors."  
*tídsh gî*, "to feel well," *kú-i gî*, "to be unwell."  
*lápi gî*, "there were two (of them)."  
*kúmmëtat gîank*, "staying in the rocks."

From this definition has been evolved the *gî* composing the attributive verbs:

*lushlúshli*, "warm, hot"; *lushlúshgî*, "to be warm, to feel hot."  
*p'laí*, "up, above, on high"; *p'laíki*, "to be in the culmination point."  
*ká-i*, "not, no"; *ká'gi*, "to disappear, to be absent."

2. *To become, to begin to be.* *kú-i gî*, "to become, grow worse"; *kíllitk tsulá'ks gî-uapk*, "the body will become vigorous."

3. *To be really, essentially, intrinsically; to exist by its own nature.* In this definition *gî* represents our substantive verb *to be* and the Spanish *ser*, and forms a contrast with definition No. 1. We find it in the following examples:

*káni hût gî?* "who is he? who is she?"  
*î a tála gî*, "you are right"; *î a kú-i gî*, "you are wrong."



tchélash pálpali gî, "the stalk (of that plant) is white."

nútakam lúk kálkálí gî, "the seed of the nútak plant is round."

As an auxiliary verb, gî forms periphrastic conjugational forms with every verb's verbals and participles :

nánuktua nû papish gî, "I am a devourer of all (kinds of food)."

p'laikishtka gî shápash, "the sun was about to culminate."

4. *To be possessed by, to be the property of, to be endowed with.* When used in this sense, gî takes the owner or proprietor in its possessive case (*to be somebody's*), the pronoun possessive in its subjective case, and the object possessed in its subjective case also. The use of the participle gítko is especially frequent : *possessed of*, with objective case :

kánam kēk í-amnash gî ? "whose are these beads ?"

kánam gē láchash gî ? "who owns this lodge ?"

tunépni gé-u wélwash gî, "I have five water-springs."

kailálapsh gítko, "provided with, dressed in leggings."

5. *To do, to act, to perform.* Here and in No. 6 the verbified particle gî assumes the functions of a transitive verb :

tídish gî, "to do right, to act well."

kú-i gî, "to act wickedly, to do evil, to be obnoxious."

wák í gén gítk ? "what are you doing here ?"

húmasht giulank, "after having acted thus."

In this signification gî appears also in a few *verba denominativa* :

nkák, "top of the head" ; nkā'kgî, "to give birth."

nkásh, "belly, abdomen" ; nkáshgi, "to have diarrhoea."

6. *To say, to speak.* Gî is used in this sense only when the words spoken are quoted either *verbatim* or in part ; this definition has been evolved from No. 5, *to do*, and the French also sometimes say *il fit*, instead of *il dit*.

nû ná-asht gî, nā'sht ki, "so I said, so he said *or* says."

tsí sha hûn ki, "so they said."

nû gítki gî, "I say they must become."

#### MASKOKI FAMILY.

The languages of Maskoki affinity, formerly spoken in the Gulf States from the Mississippi to the Atlantic, have the power of expressing accidental and real existence by a verbification of the noun. In *Creek* all adjectives can be verbified in the simple, as well as in the iterative or reduplicated form ; but *Hitchiti* and *Cha'hta* can verbify substantives also. Thus we have in *Creek* :

lásti, "black," redupl. lasláti, "black here and black there" ; verbified, lánis,

"he, she, it is black" ; lasláníis, "he, etc. is black in spots."

haúki, redupl. hauháki, "hollow" ; haúkäs, "I am hollow" ; haúkīs, redupl.

hauhákiis, "it is hollow," and "they are hollow."

*Hitchiti* verbifies in the same manner, and an instance of a verbified substantive, miki, "chief," was presented above.

*Cha'hta* is able to verbify all nouns and pronouns, even particles, which end in a vowel, by appending 'h, a sound which never varies, to express tense, number, or other grammatic categories. When words end in consonants, they are verbified by advancing the accentuation upon the last syllable. Examples : ála, "child"; ála'h, "it is a child"; hátak, "man"; haták, "he, it is a man"; kálla, "strong"; kálla'h, "he is strong"; fe'hna, "very"; fe'hna'h, "it is very"; taktchi, "to tie"; taktchi'h, "he is tying"; tchúkash, "heart"; tchukásh, "it is the heart."

Another way exists in the Maskoki languages to express existence. It is done by verbs conjugated as regularly as *gi* is in Klamath, and extensively used as auxiliary verbs. But they do not signify *to be*, but *to be so*, *to be thus*, or sometimes *to be there*. Thus we have in Creek, *ō'mis*, *mómis*, "it is so, it is thus," and the same in Hitchiti; in all dialects, *ō'mis* can be contracted into *ōs*, *ōsh*, and appended to the sentence, even in *Cha'hta* and *Koassáti*.

The Association adjourned to 8.30 A. M.

At about eight o'clock, the members of the Association gathered at the residence of Mr. and Mrs. Hiram Hitchcock, meeting there the gentlemen of the Faculty of Dartmouth, with their ladies and friends, and spent the evening in agreeable social intercourse.

HANOVER, N. H., Thursday, July 10, 1884.

The Association was called to order at 9 A. M.

The minutes of Wednesday's sessions were read and approved.

15. Some Peculiarities of a Hebrew Manuscript of the Fourteenth Century of the Christian Era, by Cyrus Adler, of the Johns Hopkins University, Baltimore, Md.

Manuscript copies of the Hebrew Bible are comparatively rare, and, considering the antiquity of the books which compose it, extremely modern. The oldest MS. in the Erfurt library, and according to Lagarde the oldest extant copy of the Massora, has been assigned the date of 1100. The oldest Hebrew MS. Bible in the Bibliothèque Impériale is dated 1286. Moreover, many of the early MSS. and some of the early prints are without vowel points. The most complete copy of the Pentateuch and commentaries in the Bibliothèque Impériale is in this condition. No. 107 of the "Collectio Davidis," now a part of the Bodleian Library, is the oldest punctuated text in the collection. It is a copy of the Psalms, no older than the fourteenth, and possibly as late as the sixteenth century. This unfortunate state of affairs leaves us no facts on which to base a study of the history of the vowel points, and makes textual criticism a hazardous undertaking.

The MS. under discussion is at present the property of Mayer Sulzberger, Esq., of Philadelphia, and was purchased by him from the late Dr. Wickersham, who had himself bought it from Prof. Vincenzo Gustale (now living at Florence, Italy). It was sold as a MS. of the year 1300, and was pronounced from an examination of the handwriting (by Rabbi Iesi of Ferrara) to be of that date.

The MS. contains סליחות, or rather תחנונים, i. e. supplicatory prayers recited,

by Jews between New Year's and the day of Atonement. Its first part agrees exactly with Luzzatto's collection, except that where his edition reads, "Here the reader says any prayer which he pleases," our MS. has always inserted one, a confirmation of both the correctness of the editor and of the antiquity of the MS. The MS. 630 of Derenbourg's Catalogue contains six such poetical invocations. Our MS. possesses three such poems which can be recognized (two from their acrostics and the third from its having lived to our own time), and which may furnish some evidence in regard to its date. The first — the acrostic of which is **רניאל** — is a poem of no merit. It was probably written by an Italian of the twelfth century. The next is the famous **נפשי בריכי** of Bahya ibn Bakoda, who flourished about the year 1100. The third, and for us most important, connects itself in three ways with the name of Menahem Reqanati, viz. the acrostic, the subscription, and the superscription.

The MS. consists of 34 leaves of mingled parchment and vellum, and was written by a professional scribe. The leaf is  $8\frac{7}{8}$  inches long and  $12\frac{1}{2}$  inches broad, and from the aging of the edges, this would appear to have been the original size. The formation of the letters *aliph*, *pe*, *he*, and *gimel* is peculiar.

On the top of the first page there are two lines and a half written in a style of Hebrew known as cursive Italian. They are much blurred and obscured, and were not written by the person who wrote the MS. The inscription warrants us in believing that Isaac Reqanati (there named) either wrote the MS. himself or hired a scribe to do it for him. That Isaac Reqanati was a contemporary and immediate successor of Menahem we may infer from his having preserved the poem, for nothing short of filial affection could have induced him to that step. Menahem Reqanati died in 1290, and is known to the modern world as a great Kabbalist. From these facts as well as from the inscription, from the poem of Bakoda and that of Daniel, joined with the tradition and the opinion of the expert referred to, it is safe to assume that the MS. before us is one of the latter part of the thirteenth, or the earlier part of the fourteenth century.

A special interest attaches to the MS. because it contains the text of thirteen Psalms, a comparison of which with the *textus receptus* shows some striking variations. An examination of the vowel points proved even more interesting. In the thirteen Psalms there were over five hundred variations; three hundred are taken up in a confusion of *qameç*, *pathah*, and *hatef-pathah* (all *ā*-sounds). The pre-tonic *qameç* is unknown; the article frequently does not take *qameç* before a guttural.

It may be suggested that all this results from pure ignorance, but the fact that the **פ כ ר נ ל** without *dagesh* have the *raphe* mark is itself sufficient evidence that the MS. has been carefully written. Of course it would be ludicrous to suppose that one MS. could overthrow a well-established system, yet we seem to have an absolutely phonetic system of representation without a knowledge of some of the rules of Hebrew grammar, which at best seem arbitrary.

From a study of the consonantal characters and a comparison with a MS. of the twelfth century, it appears that the MS. style, at least, is made up of initials, medials, and terminals. The present square character corresponds to the initial, which, being the more beautiful, was adopted by printers.

The peculiarities of punctuation seem to show that Qamhi's grammatical system was not without opponents. One MS. is not enough to warrant any positive inferences, yet these facts are important enough to deserve the attention of editors of future critical editions.

16. Greek Ideas as to the Effect of Burial on the Future of the Soul, by Professor F. B. Tarbell, of Yale College, New Haven, Conn.

It was the object of this paper to consider with what degree of clearness and positiveness the ancient Greeks believed in the exclusion from Hades of the souls of the unburied dead. The usual modern authorities on classical antiquities speak of this belief as if it were an unqualified dogma, but a review of the original evidence bearing on the point showed that the doctrine was only fitfully, and for the most part dimly apprehended, while notions inconsistent with it had an equal, if not a stronger, hold on the Greek mind.

True, the idea that the soul continues in the neighborhood of an unburied corpse appears from time to time among the Greeks, as among many other peoples. And once at least in Greek literature (Hom.  $\Psi$  71 ff.) we meet with the less natural fancy that such a soul wanders forlorn on the confines of the underworld, on the hither side of Acheron. But, on the other hand, the soul was habitually spoken of as descending to Hades at the moment of death; and this tendency to think of Hades as the natural habitat of the disembodied spirit was so strong that a Greek might actually picture a shade as fully admitted to Hades, but complaining that his body was still unburied. Of this the most striking instance is in Hom.  $\omega$  186 ff. The complete lack of clear, consistent opinions on the subject is well illustrated by the prologue of the *Hecuba* of Euripides, when, at the outset, the ghost of Polydorus announces himself as coming from Hades, and then, thirty lines later, as having just deserted his unburied body.

The belief in the exclusion of the unburied from Hades was too hazy and wavering to account for the extreme importance attached by the Greeks to funeral rites. Such an explanation finds no countenance in the copious passages of Greek literature bearing on the whole matter of burial. The truth probably is, that burial, originating, like lustration, as a sanitary measure, owed its subsequent importance chiefly to immemorial usage and the religious sanction, though it is not denied that the exclusion idea, in so far as it prevailed, would contribute something in the same direction.

Remarks were made on this paper by Professors D'Ooge, Tarbell, and Perrin.

17. The Influence of Written English and of the Linguistic Authorities upon Spoken English, by Professor F. A. March, of Lafayette College, Easton, Pa.

Students of language are apt to feel powerless amid the changes of language. They know, indeed, that scientific terms are freely formed by scientific men. They can hardly fail to notice that proper names are changed by the schoolmaster and by their spelling. But the popular speech is generally thought to be following the laws without regard to grammar men, or lexicographers. An examination of Walker's Pronouncing Dictionary will surprise many by the extent of the changes which it will show that are contrary to the law of least effort, and seem to have been produced by the spelling and by the authority of the dictionary.

The following classes of sounds were mentioned as having changed in England, and more in America: —

1. *a* preceded by guttural *g* or *c* softened by the intervention of *e*. "When the *a* is pronounced short, as in the first syllables of *candle*, *gander*, etc., the interpolation of the *e* is very perceptible, and indeed unavoidable; for though we can pronounce *guard* and *cart* without interposing the *e*, it is impossible to pronounce *garrison* and *carriage* in the same manner."

2. *e* before *r* pronounced *a* in *clerk*, *sergeant*, *servant*, *merchant*, etc.

3. *e* pronounced *i* in *yes*, *pretty*, *engine*, etc.

4. *i* in the initial syllable unaccented before a syllable beginning with a consonant has the sound of *e* short; *didactic*, *digamma*, *dilate*, *fidelity*, etc.

5. Words ending in silent *e* after a short vowel: *crocodile*, *columbine*, *eglantine*, *metalline*, etc.

6. The unaccented vowels pronounced in England with the obscure sound are now in large numbers distinguished in America.

7. *s* pronounced as *z* between two sonants by Walker, now has its name sound; *disable*, *disdain*, *absolve*, *resignation*, *nasal*, etc.

8. *d + i* and *d + y*, sounded *j* by Walker, and *t + i*, *t + y*, sounded *ch*, are now often *dy* and *ty*: *soldier*, *educate*, *nature*, etc.

A large number of anomalous words which Walker notes as having a deplorable pronunciation have become regular: *acceptable*, *alienate*, *annihilate*, *apostle*, *apothecary*, *apron*, *asparagus*, *authority*, *been*, *bellows*, *chorister*, *confessor*, *construe*, *cucumber*, *catch*, *caviare*, *chap*, *chart*, *china*, *dictionary*, *oat-meal*, *ostrich*, *schedule*, etc., etc.

This kind of change, in which the spelling and a desire to improve in speaking have proved stronger than the law of least effort, is more prevalent in our day than ever before, and in America more than in England. The reason is that traditional pronunciation has given way to the dictionaries. Very few Americans now decide how to pronounce a word by recollecting how their grandmother pronounced it; they refer to Webster or Worcester.

The stronghold of fonetic corruption is among those who cannot spell; but here everybody reads and spells. The influence of authority has become very great. Opinions of experts are easily collected and concentrated and promulgated. The views of our linguistic scholars would exert an immense influence in favor of improvements in language if they only would take courage and express them, and act on them.

Remarks were made upon this paper by Professor Whitney and others.

18. On the "Teaching of the Twelve Apostles" (Διδαχὴ τῶν δώδεκα Ἀποστόλων), by Rev. Dr. C. K. Nelson, of Brookeville Academy, Maryland.

The proofs required for the authentication of any document must be both historical and internal. No amount of external evidence can establish a claim which is inconsistent with the age and concomitant circumstances of the document in question. On the other hand, no amount of internal evidence can establish a claim which has no historical standing-ground. But when a document is entirely wanting in both of these respects, it can only be relegated to the sphere of the apocryphal and spurious; and if itself claim to belong to an historically different period, then it must be pronounced a forgery. The claim for the genu-

iness and authenticity of the document recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia, must be submitted to both of these tests, and sentence must be pronounced upon it in accordance with its fulfilment of the required conditions. The claim is, that the document in question "belongs undoubtedly to the second century; probably as far back as 120 A. D., hardly later than 160 A. D."

I. As to the historical proofs. The first authority cited is Clement of Alexandria. This authority is much better known for piety than for critical acumen. His proneness to ingenious speculation is proverbial. But even Clement does not use the word *Ἀδελφότης*, but *Γραφή*, — a fatal defect in historical proof. The second authority is Athanasius. He is unquestionably more reliable than Clement of Alexandria. But unfortunately this witness is removed some two centuries from the earliest time claimed for the origin of the document. Athanasius does speak of some (so-called, as Eusebius says) apostolical writing as *Ἀδελφότης*. But there were so many documents in the fourth century claiming to be of apostolic origin, that we cannot attach much importance to this evidence. The third authority cited is Eusebius of Caesarea, also a fourth-century authority. If the document in question is the document referred to by Eusebius, then the authority, to say the least of it, is very questionable; for Eusebius speaks of it as "the so-called Teachings of the Apostles." To test the value of such historical evidence, what judicious Christian critic would accept the Gospel of St. John, for instance, on such weak historic proof?

II. Internal evidence. In a genuine apostolical document we should expect to find some similarity of thought and language to the writings which are generally accepted as apostolical. But the document in question differs so essentially in linguistic construction and vocabulary from the writings of the New Testament that it is impossible to assign it to the same origin. It is impossible to get a complete idea of the syntactic construction from extracts. I therefore refer to the document *passim* for proof. The vocabulary is marked by many peculiarities. There are twelve words not in general Greek use, and fourteen not found in the New Testament. There are three words which are found only in the Septuagint, and two found only in the Epistle of Barnabas and in Gregory Nazianzen respectively. But lateness of origin is much more fully attested by the character of the teaching. Whatever is not an imitation of the Sermon on the Mount, or of some doctrine of the New Testament already more clearly and strongly expressed, bears marks of lateness. We note a few particulars: — 1st. The distinction between different degrees of Christian perfection. 2d. Making the questioning of the authority of the prophetic teacher the unpardonable sin. 3d. Distinctions in kinds of water to be used in baptism. 4th. The introduction of the doxology in the Lord's Prayer. 5th. Calling the Holy Communion the Eucharist, instead of participation of the Lord's body. Of the three hundred lines of which the document consists I have noted rather more than ten per cent as bearing the most decided marks of lateness of origin. As a conclusion of the whole matter, I am perfectly satisfied that the document neither on linguistic nor on theological grounds can claim for itself an origin anywhere within the first four centuries of the Christian era. On linguistic grounds alone I should assign it a place much later in Christian history, but the document is so comparatively free from later doctrinal errors that its place probably rightfully belongs to the fifth or sixth century. All that has been said is entirely apart from the *a priori* improbability that any important

document of the first two centuries of the Christian era should have escaped notice in antiquarian researches. As a general rule, it is the worthless documents that are not brought to the light. If by this very imperfect paper I shall have called attention to a document which by the very pretentiousness of its appellation challenges critical attention, I shall have accomplished all that I could possibly have hoped for or desired.

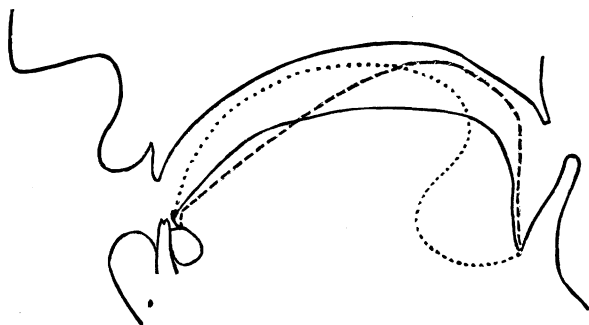
Professor D'Ooge made some remarks upon this paper.

19. Observations on Vowel-Utterance, by A. Schnyder ; reported by Professor W. D. Whitney.

Professor Whitney began by pointing out the great difficulty of defining and classifying the vowel-sounds, and the obstinate differences of view still prevailing among phonetists with regard to even very fundamental points. The system now most in vogue is that of A. M. Bell, somewhat modified in detail by Sweet and others — a pigeon-hole system, finding place for a large variety of differences of sound by distinguishing extreme and medial positions of the back and front of the tongue and of both together ("mixed"), and by adding the modifications of "rounding," and of "wide" utterance as opposed to "primary": the main features of this system may be assumed to be known to all who concern themselves with phonetics. It is sought to be put in place of the older and long-current triangular or linear system, which recognizes *a* (*far*) as medial point, passing to *i* (*pique*) in one direction and to *u* (*rule*) in the other, through the intermediate steps of *e* (*they*) and *o* (*note*) respectively. Even Sievers, who in the first edition of his phonetical manual offers only the latter system, now in the second edition presents both, and gives (a little doubtfully, it is true, and with confession of uncertainty as to sundry points) the preference to the former or "English" system. The speaker said that he had never been able to regard the Bell system as anything at all approaching to a finality, or (however acute it might be in the notation of certain minor differences) as even containing so much and so valuable truth as the other one. It misdefines the *a*, buries the prominence and mutual relations of the five leading historical vowels under a heap of trivialities, and gives to the front of the tongue a primary importance in determining vowel-tone that seems by no means to belong to it. It had been with much satisfaction, then, that he had received from a correspondent in Chicago, Mr. A. Schnyder, some observations upon the subject which seemed to him so interesting and important that he desired (with the consent of their author) to bring them to the attention of the Association. Mr. Schnyder is a native of Switzerland, who, first in his own country and later in this, has been for more than forty years a teacher of articulation to the deaf and dumb, and has come, in connection with that teaching, to the views now held by him. They will be stated here substantially in his own words.

The characteristic distinction of all the simple vowels is conditioned by the position of the back or root of the tongue and of the pharynx, while the palatal cavity and the shape of the mouth add only trifling modifications. It is sufficient proof of this that any one may distinctly pronounce the vowel-series *u, o, a, e, i*, with the anterior organs of speech in very different positions: thus, for example, with the teeth tightly pressed together; with the lips nearly closed in a fixed position; with the tip of the tongue applied to either the lower or the upper

lip ; with a ring held between the teeth and covered by the lips ; with the tip of the tongue bent back upwards against the hard palate [and, it may be added, with the tongue in the position for uttering *l*]. Hence it follows, that Bell's description of the position of the tongue for his "mixed vowels" cannot possibly be correct. But the principal result of my investigations as to the formation of the vowels is the discovery that half the vowel-series is produced by depression of the root of the tongue. All previous descriptions, so far as known to me, make the vowel-sounds originate exclusively by raising the tongue, and hence are only in part correct. Starting from the position of indifference that makes the neutral vowel, the series toward *u* is made by raising the back part of the tongue, that toward *i* by depressing the root of the tongue. The accompanying figure will show the neutral position and those of *u* and *i* respectively ; the positions of *e* and *o*, and of any other sounds intermediate between the neutral vowel and the extremes, would be traced between those here given.



The figure represents a perpendicular section of the mouth cavity, from the lips as far back as the veil of the palate and the epiglottis. The unbroken line shows the neutral position of the tongue ; the broken line, the position for uttering *u* ; the dotted line, that for *i*. It is assumed that the point of the tongue is held throughout against the lower teeth.

The depression of the "front" of the tongue in the *u*-position is simply the natural consequence of the humping of the back part of the tongue ; and, in like manner, the lifting of the middle and front of the tongue in the *i*-position is only a necessary result of the retraction of the root of the same organ.

In passing from *u* to *i*, or the contrary, only the raising of the middle and front of the tongue is distinctly felt ; but one may convince himself of the depression of the root of the tongue by passing the end of a finger in over the back of the tongue between the soft palate and the epiglottis. The resulting disposition to "gag" may be prevented at first by buttering the end of the finger ; but after some practice the parts grow accustomed to be meddled with, and make no further resistance.

Professor Whitney said that he and others had fully convinced themselves, in the method last described, of the truth of Mr. Schnyder's account of the *i*-position,



and that it seemed to him a capital point in vowel-formation, and calculated to modify seriously the views hitherto entertained by phonetists.

Mr. Schnyder has founded an ingenious and practical system of vowel-notation upon his theory of vowel-formation, and regards it as not less comprehensive and more true to the facts than Bell's. It is to be hoped that he will soon take some opportunity to make a complete report of his observations and views.

20. A Word about the Sonant Fricative Consonants, by Professor Samuel Porter, of the National Deaf-Mute College, Washington, D. C. ; read by Dr. E. D. Perry.

It has been common of late to describe the sonant fricatives, *v*, *th* in *thy*, *z*, etc., as made by means of breath added to tone. They are so described by Melville Bell, Henry Sweet, G. H. von Meyer, and others. Wm. A. Wheeler and Webster's Unabridged (ed. 1863) tell us they are like the corresponding non-sonant forms, only differing in that they have voice for breath. Both of these explanations are either erroneous or inadequate. Even if we soften down an *f* to a whispered *v*, and then add tone, we do not get a sonant *v*. Let two persons give simultaneously, one the breath-sound and the other bare tone from the vocal cords, the impression on the ear will not be that of *v*; and just so with *z* and the others. There is something more and other than breath-sound added to tone. The contrary explanation derives its deceptive plausibility from an experiment, in which you give first the breath sound, say for *f*, and then add, or seem to yourself to simply add, tone from the larynx. The result will, indeed, be a *v*. But what you do is not what you suppose you do, that is, not the mere adding of tone to breath-sound. Again when you describe the sonant as made by substitution of voice, or tone, for breath-sound, with the mouth organs in the same position, this is not all that you do. Still, this is correct so far as it goes; only that, in fact, breath-sound is not wholly eliminated. Voice is substituted for the greater part of the breath-sound. But this is not all that is done as respects the voice that is so substituted.

If we attend to our sensations as we utter, for instance, a *v*, we shall be distinctly aware of a vibration in the lip, or between lip and teeth. It is such as we do not feel in the case of an *f*. There is, I think, a tremolo effect, and there certainly is a tone in sympathetic response to the tone from the vocal cords and agreeing with that in pitch. There is also a damping of the tone by the interposed obstruction. And besides this, there is a muffled sound, as in the case of *b*, made by tone injected into a closed or partially closed cavity, with some distention of the elastic walls of the cavity. This kind of action is well understood in the case of the sonant mutes. The sound in that case, we know, comes to the outer air in part through the nasal passage, and a sonant mute, *b*, *d*, or *g*, cannot be perfectly uttered with this passage closed. The same is to be observed, though not in so high a degree, in the case of the sonant fricatives *v*, *th*, *z*, etc. We cannot pronounce them well when the nose is obstructed or closed.

We have thus noted three effects in these articulations as respects the tone; viz. a tremolo, a tone by responsive vibration, and also a muffling of the tone from the vocal cords.

But there is also, in a greater or less degree, in these consonants a sound of the

kind which we call breath-sound, and which has not its origin from the vocal cords, but is made by the action of the breath-current upon some part of the mouth organs. The same current that carries tone from the vocal cords may also act in this other way and give a breath-sound that attends on and blends with the tone. In the case of a *v*, this is very slight, and perhaps hardly perceptible, and is probably limited to the action of the breath between the teeth; — and so it is with the *th*. In a *v* made, in the German way (as the N. German *w*), by the lips alone, it may not exist at all. In the case of *z*, we have the sympathetic or responsive tone vibration made at a place on the tongue somewhat behind the tip, leaving the tip of the tongue nearly free for the hissing sound like that of *s*. The same, or still more, also in *zh*, heard in *azure*, as leaving the front of the tongue free for the *sh* sound.

It is to be added, that in the case of all the sonant fricatives, there may sometimes be a wavering, or unsteady utterance, giving a constantly varying, or oscillating, prominence to the breath-element on the one hand and the tone-element on the other.

21. Remarks on the Shapira Hebrew Roll, deposited in the Rush Library at Philadelphia, by Cyrus Adler.

Dr. Isaac H. Hall has, in a recent report to the American Oriental Society, called attention to a Shapira roll in the Philadelphia Library. It is a leather MS. of the Book of Numbers, and was thought to resemble a Karaite MS. A hasty examination aroused some suspicion, and accordingly a more careful investigation was made. Experts were called in and made some interesting comments. Through the “butcher cuts” on the back it was discovered that the leather had been colored, — rather inexplicable unless to give an appearance of age. The roll is made up of goat and calf hide (no sheep) indiscriminately put together (a combination prohibited by Biblical as well as by Rabbinical law, and therefore not used by Karaites). The appearance of age is given by a number of white stains resembling mildew, but for various reasons it cannot be a vegetable growth. It has attacked only the cuticle and has left the fibre untouched; it has not attacked the ink (naturally inclined to mould); and it has hardened the leather, — a result which could not possibly have been produced by the action of either mildew or water. Dr. Henry Leffmann, an experienced chemist, was inclined to think that corrosive sublimate had been used to give the mildewy appearance. Then again the leather shows in one place what shoemakers call “an invisible patch,” quite a modern invention. And finally, the theory having been advanced that the roll was made up of pieces of different ages fitted together, on the oldest-looking piece in the middle of the roll and the newest-looking piece at the end there appears a peculiar formation of the letter *pe* to be found in all probability in no other MS., certainly not to be matched in this one. We are accordingly driven to the unhappy conclusion that this roll was manufactured to meet the wants of a curiosity-seeking age.

Professor March, as Chairman of the Committee on the Reform of English Spelling, presented his report.

The committee have taken no official action during the last year. Correspondence with the Committee of the Philological Society of England has been had on

the preparation of an alphabetical list of all the words of which the rules adopted last year will change the spelling, and perhaps a small dictionary following the improved spellings. There has been no very active movement in regard to the reform. It has been proposed to start a periodical called *Language*, which shall use the spelling recommended by the Philological Associations.

On motion, the Report was approved, and the committee appointed in 1875 was continued for another year. It now consists of Messrs. March (chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

Dr. E. D. Perry reported on behalf of the Auditing Committee that the account of the Treasurer had been examined and found correct. The report was accepted.

Professor Whitney, as Chairman of the Committee to recommend a suitable place and time for the next meeting, proposed that the Association should meet in New Haven, Conn., on the second Tuesday in July, 1885. The proposal of the Committee was accepted without dissent.

The report of the Committee to nominate officers for the ensuing year was presented by Professor Minton Warren, in the absence of Professors Seymour and White. The Committee made the following nominations : —

For *President*, — Professor William W. Goodwin, Harvard College, Cambridge, Mass.

For *Vice-Presidents*, — Professor Francis A. March, Lafayette College, Easton, Pa.; Professor William D. Whitney, Yale College, New Haven, Conn.

For *Secretary and Curator*, — Professor John Henry Wright, Dartmouth College, Hanover, N. H.

For *Treasurer*, — Professor Edward S. Sheldon, Harvard College, Cambridge, Mass.

For additional members of the *Executive Committee*, —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

Professor Lewis R. Packard, Yale College, New Haven, Conn.

Professor Tracy Peck, Yale College, New Haven, Conn.

Professor Bernadotte Perrin, Adelbert College, Cleveland, Ohio.

The Committee gave notice of a proposition to amend the Constitution, so as to unite the offices of Secretary and Treasurer.

Professors March and Whitney refused to accept nomination as Vice-Presidents. Professor Whitney moved to amend the report of the Committee by inserting the names of Professor Tracy Peck, of

Yale College, and Professor A. C. Merriam, of Columbia College, in place of Professor March's and his own. As a further amendment, it was moved that the names of Professors March and Whitney be put back again on the list of "additional members of the Executive Committee," in place of Professors Peck and Packard.

On behalf of the Treasurer, Professor Sheldon, the Secretary, Professor Lanman, withdrew the name of Mr. Sheldon as candidate for the office of Treasurer. The Secretary explained, at the same time, that a considerable saving of trouble would be made if the duties of the Secretary and those of the Treasurer were performed by the same person. At present the receipts come in part to the Secretary and in part to the Treasurer, and this has sometimes occasioned mistakes and oversights annoying both to officers and to members. Further, according to rule, the disbursements should be made by the Treasurer alone; but small expenses are constantly incurred by the Secretary, and the responsibility and control of the large expenses falls wholly on the Secretary, who has the sole charge of the printing of the annual publications of the Association. By the election of the same person to both offices, no provision of the Constitution would be violated, and a great deal of correspondence, now necessary, would become unnecessary. The making out of bills and the addressing of envelopes, and similar work, might be done by an experienced man in the employ of the University Press in Cambridge; so that, on the whole, the labor of the Secretary would not be materially increased by the addition of the duties of Treasurer. The Secretary accordingly moved, as a further amendment, that the place left vacant by Professor Sheldon be taken by Professor Wright.

A vote being taken upon the amendments, the Association assented to them, and the report of the Committee as thus amended was thereupon accepted.

On motion, a resolution to the following effect was adopted:—

The American Philological Association desires to express its hearty thanks to the President and Trustees of Dartmouth College, for the use of their halls for the meetings of the Association; to Mr. and Mrs. Hiram Hitchcock, for their kind reception of the members at their residence; and to the Managers of the Passumpsic Railroad, for their liberality in providing a pleasant excursion to Lake Memphramagog.

The Association adjourned at noon.

---

On Friday, the 11th, a considerable number of the members of the Association and of the Faculty of Dartmouth College, with their friends, left Hanover, and, after a pleasant morning's ride, in part up the Connecticut Valley, reached Newport, Vermont, at noon. The afternoon was spent most agreeably on the steamer "Lady of the Lake," which took the party to Magog, in Canada, at the farther northern end of Lake Memphramagog. Newport was reached again in the evening, and here the company separated.

OFFICERS OF THE ASSOCIATION.

1884-85.

---

PRESIDENT.

WILLIAM W. GOODWIN.

VICE-PRESIDENTS.

A. C. MERRIAM.

TRACY PECK.

SECRETARY AND CURATOR.

JOHN H. WRIGHT.

TREASURER.

JOHN H. WRIGHT.

EXECUTIVE COMMITTEE.

The officers above named, and —

BASIL L. GILDERSLEEVE.

CHARLES R. LANMAN.

FRANCIS A. MARCH.

BERNADOTTE PERRIN.

WILLIAM D. WHITNEY.

## MEMBERS OF THE AMERICAN PHILOLOGICAL ASSOCIATION.<sup>1</sup>

---

J. W. Abernethy, Adelphi Academy, Brooklyn, N. Y.  
Cyrus Adler, 870 North Eighth St., Philadelphia, Pa.  
Eben Alexander, East Tennessee University, Knoxville, Tenn.  
Frederic D. Allen, Harvard University, Cambridge, Mass.  
William F. Allen, University of Wisconsin, Madison, Wis.  
Joseph Anderson, Waterbury, Conn.  
Robert Anderson, Episcopal Academy, 1314 Locust St., Philadelphia, Pa.  
N. L. Andrews, Madison University, Hamilton, N. Y.  
Stephen P. Andrews, 201 East Thirty-fourth St., New York, N. Y.  
Robert Arrowsmith, 236 Degraw St., Brooklyn, N. Y.  
John Avery, Bowdoin College, Brunswick, Me.  
Cecil F. P. Bancroft, Phillips Academy, Andover, Mass.  
Grove E. Barber, State University, Lincoln, Nebraska.  
E. H. Barlow, Tilden Seminary, West Lebanon, N. H.  
George A. Bartlett, Harvard University, Cambridge, Mass.  
Samuel C. Bartlett, Dartmouth College, Hanover, N. H.  
Wm. M. Baskerville, Vanderbilt University, Nashville, Tenn.  
Charles C. Bates, Plymouth, Mass.  
C. T. Beatty, High School, East Saginaw, Mich.  
I. T. Beckwith, Trinity College, Hartford, Conn.  
George Bendelari, Yale College, New Haven, Conn.  
Charles E. Bennett, 1134 L St., Lincoln, Neb.  
T. S. Bettens, "The Kensington," cor. Fifty-seventh St. and Fourth Ave., New York, N. Y.  
Louis Bevier, Rutgers College, New Brunswick, N. J.  
James S. Blackwell, University of Missouri, Columbia, Mo.  
Maurice Bloomfield, Johns Hopkins University, Baltimore, Md.  
E. W. Blyden, Monrovia College, Liberia.  
James R. Boise, Morgan Park, Chicago, Ill.

<sup>1</sup> This list has been corrected up to November 20, 1884. Names left blank are of members who either are in Europe, or whose addresses are not known to the Secretary.

- Hjalmar H. Boyesen, Columbia College, New York, N. Y. ("The Heth-  
erington," cor. Park Ave. and Sixty-third St.).  
Charles E. Brandt, Farmington, Conn.  
H. C. G. Brandt, Hamilton College, Clinton, N. Y.  
Fisk P. Brewer, Iowa College, Grinnell, Iowa.  
I. P. Bridgman, Cleveland Academy, Cleveland, Ohio.  
Walter Ray Bridgman, Yale College, New Haven, Conn.  
LeBaron R. Briggs, Harvard University, Cambridge, Mass.  
John A. Broadus, Southern Baptist Theol. Seminary, Louisville, Ky.  
Charles J. Buckingham, Poughkeepsie, N. Y.  
L. H. Buckingham, English High School, Boston, Mass.  
Henry F. Burton, Univ. of Rochester, Rochester, N. Y. (47 North Ave.).  
Henry A. Buttz, Drew Theological Seminary, Madison, N. J.  
William H. Carpenter, Columbia College, New York, N. Y. (7 East  
Thirty-first St.).  
W. B. Carr, Leesburgh, Loudoun Co., Va.  
Franklin Carter, Williams College, Williamstown, Mass.  
William C. Cattell, Lafayette College, Easton, Pa.  
Miss Eva Channing, Forest Hill St., Jamaica Plain, Mass.  
Elie Charlier (Life Member), 108 West Fifty-ninth St., New York, N. Y.  
Francis J. Child, Harvard University, Cambridge, Mass.  
Bradbury H. Cilley, Phillips Academy, Exeter, N. H.  
Herbert M. Clarke, Illinois College, Jacksonville, Ill.  
William T. Colville, Kenyon College, Gambier, Ohio.  
Albert S. Cook, University of California, Berkeley, Cal.  
Joseph Randolph Coolidge, Harvard University, Cambridge, Mass.  
Oscar H. Cooper.  
Howard Crosby, University of the City of New York, New York, N. Y.  
James G. Crosswell, Harvard University, Cambridge, Mass.  
Edward P. Crowell, Amherst College, Amherst, Mass.  
S. E. D. Currier, 2 Cedar St., Roxbury, Mass.  
Charles Darwin, Library of the Geological Survey, Washington, D. C.  
Edward De Meritte, Berkeley School, Boston, Mass.  
Schele De Vere, University of Virginia.  
Martin L. D'Ooge, Michigan University, Ann Arbor, Mich.  
Louis Dyer, Harvard University, Cambridge, Mass.  
T. T. Eaton, Louisville, Ky.  
William Wells Eaton, Middlebury College, Middlebury, Vt.  
Thomas H. Eckfeldt, Wesleyan University, Middletown, Conn.  
August Hjalmar Edgren, University of Lund, Sweden.  
Arthur M. Elliott, Johns Hopkins University, Baltimore, Md.  
L. H. Elwell, Amherst College, Amherst, Mass.  
Alfred Emerson, Johns Hopkins University, Baltimore, Md.  
Carl W. Ernst, Boston, Mass.  
Ambrose J. Faust, Washington, D. C.



- O. M. Fernald, Williams College, Williamstown, Mass.  
Mrs. G. W. Field, 204 Columbia Heights, Brooklyn, N. Y.  
Gustavus Fischer, Rutgers College, New Brunswick, N. J.  
M. M. Fisher, University of Missouri, Columbia, Mo.  
Isaac Flagg, Cornell University, Ithaca, N. Y.  
A. J. Fleet, University of Missouri, Columbia, Mo.  
John Forsyth, Newburgh, N. Y.  
W. G. Frost, Oberlin College, Oberlin, Ohio.  
Samuel Garner.  
James M. Garnett, University of Virginia, Albemarle Co., Va.  
Henry Garst, Otterbein University, Westerville, Ohio.  
Albert S. Gatschet, United States Bureau of Ethnology, Smithsonian Institution, Washington, D. C.  
Charles T. Gayley, University of Michigan, Ann Arbor, Mich.  
B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.  
Frank M. Gilley, 27 Marlboro St., Chelsea, Mass.  
Farley B. Goddard, Malden, Mass.  
Thomas D. Goodell, High School, Hartford, Conn. (176 Sigourney St.).  
Ralph L. Goodrich, U. S. Courts, Little Rock, Ark.  
William W. Goodwin, Harvard University, Cambridge, Mass.  
Richard T. Greener, Howard University, Washington, D. C.  
James B. Greenough, Harvard University, Cambridge, Mass.  
James M. Gregory, Howard University, Washington, D. C.  
F. B. Gummere, Swain Free School, New Bedford, Mass.  
Ephraim W. Gurney, Harvard University, Cambridge, Mass.  
William Gardner Hale, Cornell University, Ithaca, N. Y.  
G. Stanley Hall, Johns Hopkins University, Baltimore, Md.  
Isaac H. Hall, 2 East Eighty-sixth St., New York, N. Y.  
William G. Hammond, 1417 Lucas Place, St. Louis, Mo.  
H. McL. Harding, Brooks Academy, Cleveland, Ohio.  
Albert Harkness, Brown University, Providence, R. I.  
William R. Harper, Baptist Theological Seminary, Chicago, Ill.  
Calvin S. Harrington, Wesleyan University, Middletown, Conn.  
J. Rendell Harris, Johns Hopkins University, Baltimore, Md.  
Caskie Harrison, Brooklyn Latin School, Brooklyn, N. Y. (185 Montague St.).  
James A. Harrison, Washington and Lee Univ., Lexington, Va.  
Samuel Hart, Trinity College, Hartford, Conn.  
Paul Haupt, Johns Hopkins University, Baltimore, Md.  
William H. Hawkes, 1330 New York Ave., Washington, D. C.  
B. J. Hawthorne, State Agricultural College, Corvallis, Oregon.  
Charles R. Hemphill, Clarksville, Tenn.  
Theophilus Heness, 142 Crown St., New Haven, Conn.  
Lucius Heritage, University of Wisconsin, Madison, Wis.  
W. T. Hewett, Cornell University, Ithaca, N. Y.

Thomas Wentworth Higginson, Cambridge, Mass.  
Newton B. Hobart, Hudson, Ohio.  
George O. Holbrooke, Trinity College, Hartford, Conn.  
Edward W. Hopkins, Columbia College, New York, N. Y.  
Selah Howell, Ayer Academy, Ayer, Mass.  
E. R. Humphreys, 129 West Chester Park, Boston, Mass.  
Milton W. Humphreys, University of Texas, Austin, Texas.  
Ashley D. Hurt, State Agricultural College, Lake City, Fla.  
Edmund Morris Hyde, Pennsylvania Military Academy, Chester, Pa.  
A. V. W. Jackson, Highland Ave., Yonkers, N. Y.  
Hans C. G. von Jagemann, Earlham College, Richmond, Indiana.  
Frank E. Jennison, Phillips Academy, Exeter, N. H.  
Henry Johnson, Bowdoin College, Brunswick, Me.  
John L. Johnson, University of Mississippi, Oxford, Miss.  
John Norton Johnson, 129 Pike St., Cincinnati, Ohio.  
Elisha Jones, Michigan University, Ann Arbor, Mich.  
Robert P. Keep, Williston Seminary, Easthampton, Mass.  
Martin Kellogg, University of California, Berkeley, California.  
Asabel C. Kendrick, University of Rochester, Rochester, N. Y.  
T. D. Kenneson.  
W. S. Kerruish, 222 Superior St., Cleveland, Ohio.  
John B. Kieffer, Mercersburg College, Mercersburg, Pa.  
D. B. King, Lafayette College, Easton, Pa.  
Louis Kistler, Northwestern University, Evanston, Ill.  
George Lyman Kittredge, Phillips Academy, Exeter, N. H.  
William I. Knapp, Yale College, New Haven, Conn. (75 Whitney Ave.).  
Miss Mary H. Ladd, Chauncy Hall School, Boston, Mass.  
Charles R. Lanman, Harvard University, Cambridge, Mass.  
Lewis H. Lapham, 68 Gold St., New York, N. Y.  
C. W. Larned, U. S. Military Academy, West Point, N. Y.  
Albert G. Lawrence, Newport, R. I.  
R. F. Leighton, 109 Lefferts Place, Brooklyn, N. Y.  
John M. Leonard, University of Cincinnati, Cincinnati, Ohio.  
John R. Leslie, Newport, R. I.  
Thomas B. Lindsay, Boston University, Boston, Mass.  
William S. Liscomb, Providence, R. I.  
Thomas R. Lounsbury, Yale College, New Haven, Conn. (22 Lincoln St.).  
Rebecca S. Lowrey, 162 West Forty-seventh St., New York, N. Y.  
Jules Luquiens, Institute of Technology, Boston, Mass.  
Frederick Lutz, Harvard University, Cambridge, Mass.  
Merrick Lyon, University Grammar School, Providence, R. I.  
James C. Mackenzie, Lawrenceville, N. J.  
Irving J. Manatt, State University, Lincoln, Nebraska.  
Francis A. March, Lafayette College, Easton, Pa.  
Francis A. March, Jr., Lafayette College, Easton, Pa.

- Philippe B. Marcou, Johns Hopkins University, Baltimore, Md.  
 D. S. Martin, Rutgers Female College, New York, N. Y.  
 Winfred R. Martin, High School, Hartford, Conn.  
 R. H. Mather, Amherst College, Amherst, Mass.  
 W. Gordon McCabe, University School, Petersburg, Va.  
 Irwin P. McCurdy, 723 South Twentieth St., Philadelphia, Pa.  
 Joseph H. McDaniels, Hobart College, Geneva, N. Y.  
 Miss Harriet E. McKinstry, Lake Erie Female Seminary, Painesville, O.  
 H. Z. McLain, Wabash College, Crawfordsville, Ind.  
 George McMillan, State University, Lincoln, Nebraska.  
 Charles M. Mead, Leipzig, Saxony.  
 John Meigs, Hill School, Pottstown, Pa.  
 Augustus C. Merriam, Columbia College, New York, N. Y. (124 East Fifty-fifth St.).  
 Elmer T. Merrill, Wesleyan University, Middletown, Conn.  
 Henry A. Metcalf, Auburndale, Mass.  
 Hinckley G. Mitchell, Wesleyan University, Middletown, Conn.  
 Charles D. Morris, Johns Hopkins University, Baltimore, Md.  
 Wilfred H. Munro, De Veaux College, Suspension Bridge, N. Y.  
 C. K. Nelson, Brookeville Academy, Brookeville, Md.  
 Edward North, Hamilton College, Clinton, N. Y.  
 J. O. Notestein, University of Wooster, Ohio.  
 Bernard F. O'Connor, Columbia College, New York, N. Y. (136 East Twenty-ninth St.).  
 Howard Osgood, Rochester Theological Seminary, Rochester, N. Y.  
 Charles P. Otis, Massachusetts Institute of Technology, Boston, Mass.  
 W. B. Owen, Lafayette College, Easton, Pa.  
 \*Lewis R. Packard, Yale College, New Haven, Conn. (226 Church St.).  
 William A. Packard, College of New Jersey, Princeton, N. J.  
 Charles P. Parker, Harvard University, Cambridge, Mass.  
 Henry E. Parker, Dartmouth College, Hanover, N. H.  
 E. G. Parsons, Derry, N. H.  
 Theodore C. Pease, Malden, Mass.  
 Ezra J. Peck, Cornell University, Ithaca, N. Y.  
 Tracy Peck, Yale College, New Haven, Conn. (87 Wall St.).  
 William T. Peck, High School, Providence, R. I. (350 Pine St.).  
 William R. Perkins, Cornell University, Ithaca, N. Y.  
 Bernadotte Perrin, Adelbert College, Cleveland, Ohio (837 Case Ave.).  
 Edward D. Perry, Columbia College, New York, N. Y. (913 Seventh Ave.).  
 William C. Poland, Brown University, Providence, R. I. (12 Barnes St.).  
 Louis Pollens, Dartmouth College, Hanover, N. H.  
 Samuel Porter, National Deaf-Mute College, Washington, D. C.  
 L. S. Potwin, Adelbert College, Cleveland, Ohio.  
 John W. Powell, Washington, D. C.

Henry Preble, Harvard University, Cambridge, Mass.  
George Prentice, Wesleyan University, Middletown, Conn.  
Thomas R. Price, Columbia College, New York, N. Y.  
Sylvester Primer, Charleston, S. C.  
Charles W. Reid, Allegheny College, Meadville, Pa.  
DeWitt T. Reiley, Rutgers College, New Brunswick, N. J.  
Horatio M. Reynolds, Yale College, New Haven, Conn.  
William A. Reynolds, Wilmington, Del.  
Leonard W. Richardson, Trinity College, Hartford, Conn.  
Rufus B. Richardson, Dartmouth College, Hanover, N. H.  
W. G. Richardson, Princeton, N. J.  
Alfred L. Ripley, Yale College, New Haven, Conn.  
Arthur W. Roberts, Hughes High School, Mt. Auburn, Cincinnati,  
Ohio.  
Lawrence Rust, Kenyon College, Gambier, Ohio.  
Julius Sachs, Classical School, 38 West Fifty-ninth St., New York, N. Y.  
Wesley C. Sawyer, Lawrence University, Appleton, Wis.  
W. S. Scarborough, Wilberforce University, Wilberforce, Ohio.  
Henry Schliemann, Athens, Greece.  
C. P. G. Scott, Columbia College, New York, N. Y.  
Walter Q. Scott, Phillips Academy, Exeter, N. H.  
Jotham B. Sewall, Thayer Academy, South Braintree, Mass.  
Thomas D. Seymour, Yale College, New Haven, Conn. (112 College St.).  
Joseph Alden Shaw, Trinity School, Tivoli-on-Hudson, N. Y.  
Edward S. Sheldon, Harvard University, Cambridge, Mass.  
L. A. Sherman, State University, Lincoln, Nebraska.  
Charles Short, Columbia College, New York, N. Y.  
E. G. Sihler, Classical School, 38 West Fifty-ninth St., New York, N. Y.  
Benjamin E. Smith, care of Century Co., Union Sq., New York, N. Y.  
Charles Forster Smith, Vanderbilt University, Nashville, Tenn.  
Clement Lawrence Smith, Harvard University, Cambridge, Mass.  
Frank Webster Smith, Lincoln, Mass.  
Edward Snyder, Illinois Industrial University, Champaign, Ill.  
Edward H. Spieker, Johns Hopkins University, Baltimore, Md.  
George C. S. Southworth, Kenyon College, Gambier, Ohio.  
Wm. G. Spencer, Rector of Christ Church, New Haven, Conn.  
A. B. Stark, Logan Female College, Russellville, Ky.  
Frederick Stengel, School of Mines, Columbia College, New York, N. Y.  
William A. Stevens, Rochester Theological Seminary, Rochester, N. Y.  
Edward F. Stewart, Easton, Pa.  
Austin Stickney, 35 West Seventeenth St., New York, N. Y.  
Morris H. Stratton, State Board of Education, Salem, New Jersey.  
Charles W. Super, Ohio University, Athens, Ohio.  
Miss A. L. Sweetser, Mount Holyoke Seminary, South Hadley, Mass.  
Frank B. Tarbell, Yale College, New Haven, Conn.

- Franklin Taylor, High School, Philadelphia, Pa. (629 North Twelfth St.).  
 Zachary P. Taylor, Central High School, Cleveland, Ohio.  
 John Tetlow, Girls' Latin School, Boston, Mass.  
 J. Henry Thayer, Harvard University, Cambridge, Mass. (67 Sparks St.).  
 Calvin Thomas, Michigan University, Ann Arbor, Mich.  
 William E. Thompson, Genesee Wesleyan Seminary, Lima, N. Y.  
 Ambrose Tighe, Yale College, New Haven, Conn.  
 Edward M. Tomlinson, Alfred University, Alfred Centre, N. Y.  
 Crawford H. Toy, Harvard University, Cambridge, Mass.  
 James A. Towle, Ripon College, Ripon, Wisconsin.  
 William H. Treadwell, Yale College, New Haven, Conn.  
 J. Hammond Trumbull, Hartford, Conn.  
 Francis W. Tustin, University at Lewisburgh, Pa.  
 James C. Van Benschoten, American School, (Ὅδος Ἀμαλίας,) Athens, Greece.  
 Addison Van Name, Yale College, New Haven, Conn.  
 Miss Julia E. Ward, Mount Holyoke Seminary, South Hadley, Mass.  
 Henry C. Warren, 67 Mount Vernon St., Boston, Mass.  
 Minton Warren, Johns Hopkins University, Baltimore, Md.  
 W. B. Webster, Military Institute, Norfolk, Va.  
 R. F. Weidner, Rock Island, Illinois.  
 James C. Welling, Columbian University, Washington, D. C.  
 Benjamin W. Wells, Friends' School, Providence, R. I.  
 J. B. Weston, Christian Biblical Institute, Standfordville, N. Y.  
 Mrs. A. E. Weston, Christian Biblical Institute, Standfordville, N. Y.  
 A. S. Wheeler, Sheffield Scientific School, New Haven, Conn.  
 Benjamin I. Wheeler.  
 John H. Wheeler, University of Virginia.  
 Horatio Stevens White, Cornell University, Ithaca, N. Y.  
 John Williams White, Harvard University, Cambridge, Mass.  
 William Dwight Whitney, Yale College, New Haven, Conn.  
 W. H. Whitsitt, Southern Baptist Theological Seminary, Louisville, Ky.  
 Alexander M. Wilcox, Wesleyan University, Middletown, Conn.  
 Alonzo Williams, Brown University, Providence, R. I.  
 R. H. Willis, Norwood, Nelson County, Va.  
 Edwin H. Wilson, Middletown, Conn.  
 William Epiphanius Wilson, King's College, Windsor, Nova Scotia.  
 Henry Wood, Johns Hopkins University, Baltimore, Md.  
 Henry P. Wright, Yale College, New Haven, Conn. (128 York St.).  
 John Henry Wright, Dartmouth College, Hanover, N. H.

[Number of Members, 284.]

THE FOLLOWING LIBRARIES AND INSTITUTIONS (ALPHABETIZED BY TOWN)  
SUBSCRIBE FOR THE ANNUAL PUBLICATIONS OF THE ASSOCIATION.

- Albany, N. Y. : N. Y. State Library.  
Andover, Mass. : Phillips Academy.  
Andover, Mass. : Theological Seminary.  
Ann Arbor, Mich. : Michigan University.  
Athens, Greece : American School of Classical Studies.  
Baltimore, Md. : Johns Hopkins University.  
Baltimore, Md. : Peabody Institute.  
Berea, Madison Co., Ky. : Berea College.  
Berkeley, Cal. : University of California.  
Bloomington, Monroe Co., Ind. : Indiana University.  
Boston, Mass. : Boston Athenæum.  
Boston, Mass. : Boston Public Library.  
Brooklyn, N. Y. : The Brooklyn Library.  
Brunswick, Maine : Bowdoin College Library.  
Buffalo, N. Y. : Young Men's Library.  
Burlington, Vt. : University of Vermont.  
Cambridge, Mass. : Harvard College Library.  
Champaign, Ill. : Illinois Industrial University.  
Chicago, Ill. : Public Library.  
Cleveland, O. : Adelbert College of Western Reserve University.  
Crawfordsville, Ind. : Wabash College Library.  
Davidson, N. C. : Davidson College Library.  
Easton, Pa. : Lafayette College Library.  
Evanston, Ill. : Northwestern University.  
Geneva, N. Y. : Hobart College Library.  
Greencastle, Ind. : Indiana Asbury University.  
Hanover, N. H. : Dartmouth College Library.  
Iowa City, Iowa : State University of Iowa.  
Ithaca, N. Y. : Cornell University.  
Lincoln, Neb. : State University of Nebraska.  
Marietta, O. : Marietta College Library.  
Middletown, Conn. : Wesleyan University.  
Milwaukee, Wis. : Public Library.  
Nashville, Tenn. : Vanderbilt University.  
Newton Centre, Mass. : Newton Theological Institution.  
New York, N. Y. : Astor Library.  
New York, N. Y. : The College of the City of New York. (Lexington Ave. and 23d St.)  
New York, N. Y. : Union Theological Seminary. (1200 Park Ave.)  
Olivet, Eaton Co., Mich. : Olivet College Library.  
Philadelphia, Pa. : American Philosophical Society.  
Philadelphia, Pa. : The Library Company of Philadelphia.

Philadelphia, Pa. : The Mercantile Library.  
 Providence, R. I. : Brown University.  
 Providence, R. I. : Providence Athenæum.  
 Sewanee, Tenn. : University of the South.  
 Springfield, Mass. : City Library.  
 Tuscaloosa, Ala. : University of Alabama.  
 University of Virginia, Albemarle Co., Va. : University Library.  
 Washington, D. C. : Library of Congress.  
 Washington, D. C. : United States Bureau of Education.  
 Waterville, Maine : Colby University.  
 Wellesley, Mass. : Wellesley College Library.  
 Windsor, Nova Scotia : King's College Library.  
 Worcester, Mass. : Free Public Library.

[Number of subscribing Institutions, 54.]

---

TO THE FOLLOWING LIBRARIES AND INSTITUTIONS HAVE BEEN SENT COMPLETE SETS (VOLUMES I. — XIV.) OF THE TRANSACTIONS, GRATIS.

British Museum, London, England.  
 Royal Asiatic Society, London.  
 Philological Society, London.  
 Society of Biblical Archæology, London.  
 India Office Library, London.  
 Bodleian Library, Oxford.  
 Advocates' Library, Edinburgh, Scotland.  
 Trinity College Library, Dublin, Ireland.  
 Asiatic Society of Bengal, Calcutta.  
 Bombay Branch of the Royal Asiatic Society.  
 North-China Branch of the Royal Asiatic Society, Shanghai.  
 Japan Asiatic Society, Yokohama.  
 Public Library of Victoria, Melbourne, Australia.  
 Sir George Grey's Library, Cape Town, Africa.  
 Reykjavik College Library, Iceland.  
 University of Christiania, Norway.  
 University of Upsala, Sweden.  
 Russian Imperial Academy, St. Petersburg.  
 Austrian Imperial Academy, Vienna.  
 Anthropologische Gesellschaft, Vienna.  
 Biblioteca Nazionale, Florence, Italy.  
 Reale Accademia delle Scienze, Turin.  
 Société Asiatique, Paris, France.  
 Athénée Oriental, Paris.

Curatorium of the University, Leyden, Holland.

Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.

Royal Prussian Academy of Sciences, Berlin, Germany.

Royal Saxon Society of Sciences, Leipsic.

Royal Bavarian Academy of Sciences, Munich.

Deutsche Morgenländische Gesellschaft, Halle.

Library of the University of Bonn.

Library of the University of Jena.

Library of the University of Königsberg.

Library of the University of Leipsic.

Library of the University of Tübingen.

[Number of foreign Institutions, 35.]

[Total,  $(284 + 54 + 35 =) 373$ .]



CONSTITUTION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION.

---

ARTICLE I.—NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.
2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.
3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.
2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed

## PUBLICATIONS OF THE ASSOCIATION.

---

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first fifteen volumes of Transactions :

### 1869-1870. — Volume I.

- Hadley, J. : On the nature and theory of the Greek accent.  
Whitney, W. D. : On the nature and designation of the accent in Sanskrit.  
Goodwin, W. W. : On the aorist subjunctive and future indicative with *ἔπω* and *οὐ μή*.  
Trumbull, J. Hammond : On the best method of studying the North American languages.  
Haldeman, S. S. : On the German vernacular of Pennsylvania.  
Whitney, W. D. : On the present condition of the question as to the origin of language.  
Lounsbury, T. R. : On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.  
Trumbull, J. Hammond : On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.  
VanName, A. : Contributions to Creole grammar.  
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

### 1871. — Volume II.

- Evans, E. W. : Studies in Cymric philology.  
Allen, F. D. : On the so-called Attic second declension.  
Whitney, W. D. : Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.  
Hadley, J. : On English vowel quantity in the thirteenth century and in the nineteenth.  
March, F. A. : Anglo-Saxon and Early English pronunciation.  
Bristed, C. A. : Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond : On Algonkin names for man.

Greenough, J. B. : On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

### 1872. — Volume III.

Evans, E. W. : Studies in Cymric philology.

Trumbull, J. Hammond : Words derived from Indian languages of North America.

Hadley, J. : On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A. : On the substantive use of the Greek participle.

Bristed, C. A. : Erroneous and doubtful uses of the word *such*.

Hartt, C. F. : Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D. : On material and form in language.

March, F. A. : Is there an Anglo-Saxon language ?

March, F. A. : On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond : Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

### 1873. — Volume IV.

Allen, F. D. : The Epic forms of verbs in *ἄω*.

Evans, E. W. : Studies in Cymric philology.

Hadley, J. : On Koch's treatment of the Celtic element in English.

Haldeman, S. S. : On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R. : On some points in the life of Thucydides.

Goodwin, W. W. : On the classification of conditional sentences in Greek syntax.

March, F. A. : Recent discussions of Grimm's law.

Lull, E. P. : Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

### 1874. — Volume V.

Tyler, W. S. : On the prepositions in the Homeric poems.

Harkness, A. : On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S. : On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R. : On a passage in Homer's *Odyssey* (x. 81-86).

Trumbull, J. Hammond : On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B. : On the distinction between the subjunctive and optative modes in Greek conditional sentences.

Morris, C. D. : On the age of Xenophon at the time of the Anabasis.

Whitney, W. D. :  $\Phi\acute{\upsilon}\sigma\epsilon\iota$  or  $\theta\acute{\epsilon}\sigma\epsilon\iota$  — natural or conventional ?

Proceedings of the sixth annual session, Hartford, 1874.

### 1875.— Volume VI.

Harkness, A. : On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S. : On an English consonant-mutation, present in *proof*, *prove*.

Carter, F. : On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D. : On some forms of Greek conditional sentences.

Williams, A. : On verb-reduplication as a means of expressing completed action.

Sherman, L. A. : A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

### 1876.— Volume VII.

Gildersleeve, B. L. : On  $\epsilon\iota$  with the future indicative and  $\epsilon\acute{\alpha}\nu$  with the subjunctive in the tragic poets.

Packard, L. R. : On Grote's theory of the structure of the Iliad.

Humphreys, M. W. : On negative commands in Greek.

Toy, C. H. : On Hebrew verb-etymology.

Whitney, W. D. : A botanico-philological problem.

Goodwin, W. W. : On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W. : On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond : On the Algonkin verb.

Haldeman, S. S. : On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New Ycrk, 1876.

### 1877.— Volume VIII.

Packard, L. R. : Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H. : On the nominal basis of the Hebrew verb.

Allen, F. D. : On a certain apparently pleonastic use of  $\omega\varsigma$ .

Whitney, W. D. : On the relation of surd and sonant.

Holden, E. S. : On the vocabularies of children under two years of age.

Goodwin, W. W. : On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A. : On the single case-form in Italian.

Carter, F. : On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G. : On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D. : On the principle of economy as a phonetic force.

Carter, F. : On the Kurenberg hypothesis.

March, F. A. : On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

**1878. — Volume IX.**

Gildersleeve, B. L. : Contributions to the history of the articular infinitive.  
Toy, C. H. : The Yoruban language.

Humphreys, M. W. : Influence of accent in Latin dactylic hexameters.

Sachs, J. : Observations on Plato's *Cratylus*.

Seymour, T. D. : On the composition of the *Cynegeticus* of Xenophon.

Humphreys, M. W. : Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

**1879. — Volume X.**

Toy, C. H. : Modal development of the Semitic verb.

Humphreys, M. W. : On the nature of *cæsuræ*.

Humphreys, M. W. : On certain effects of elision.

Cook, A. S. : Studies in the *Heliand*.

Harkness, A. : On the development of the Latin subjunctive in principal clauses.

D'Ooge, M. L. : The original recension of the *De Corona*.

Peck, T. : The authorship of the *Dialogus de Oratoribus*.

Seymour, T. D. : On the date of the *Prometheus* of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

**1880. — Volume XI.**

Humphreys, M. W. : A contribution to infantile linguistics.

Toy, C. H. : The Hebrew verb-termination *un*.

Packard, L. R. : The beginning of a written literature in Greece.

Hall, I. H. : The declension of the definite article in the Cypriote inscriptions.

Sachs, J. : Observations on Lucian.

Sihler, E. G. : Virgil and Plato.

Allen, W. F. : The battle of Mons Graupius.

Whitney, W. D. : On inconsistency in views of language.

Edgren, A. H. : The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

**1881. — Volume XII.**

Whitney, W. D. : On Mixture in Language.

Toy, C. H. : The home of the primitive Semitic race.

March, F. A. : Report of the committee on the reform of English spelling.

Wells, B. W. : History of the *a*-vowel, from Old Germanic to Modern English.

Seymour, T. D. : The use of the aorist participle in Greek.

Sihler, E. G. : The use of abstract verbal nouns in *-sis* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

**1882. — Volume XIII.**

- Hall, I. H. : The Greek New Testament as published in America.  
 Merriam, A. C. : Alien intrusion between article and noun in Greek.  
 Peck, T. : Notes on Latin quantity.  
 Owen, W. B. : Influence of the Latin syntax in the Anglo-Saxon Gospels.  
 Wells, B. W. : The Ablaut in English.  
 Whitney, W. D. : General considerations on the Indo-European case-system.  
 Proceedings of the fourteenth annual session, Cambridge, 1882.

**1883. — Volume XIV.**

- Merriam, A. C. : The Caesareum and the worship of Augustus at Alexandria.  
 Whitney, W. D. : The varieties of predication.  
 Smith, C. F. : On Southernisms.  
 Wells, B. W. : The development of the Ablaut in Germanic.  
 Proceedings of the fifteenth annual session, Middletown, 1883.

**1884. — Volume XV.***(In Press.)*

- Goodell, T. D. : On the use of the Genitive in Sophokles.  
 Tarbell, F. B. : Greek Ideas as to the effect of burial on the future life of the soul.  
 Warren, M. : On Latin Glossaries. Codex Sangallensis, No. 912.  
 Peck, T. : Alliteration in Latin.  
 Perrin, B. : The Crastinus episode at Palaepharsalus.  
 Von Jagemann, H. C. G. : Norman words in English.  
 Wells, B. W. : The Ablaut in High German.  
 Whitney, W. D. : Primary and Secondary Suffixes of Derivation and their exchanges.  
 Proceedings of the sixteenth annual session, Hanover, 1884.

The Proceedings of the American Philological Association are distributed gratis upon application until they are out of print.

Separate copies of articles printed in the Transactions are given to the authors for distribution.

The "Transactions *for*" any given year are not always published in that year. To avoid mistakes in ordering back volumes, please state — not the year of publication, but rather — the year *for* which the Transactions are desired, adding also the volume-number, according to the following table :

The Transactions for 1869 *and* 1870 form Volume I.

"	"	"	1871	form	Volume II.
"	"	"	1872	"	III.
"	"	"	1873	"	IV.
"	"	"	1874	"	V.
"	"	"	1875	"	VI.
"	"	"	1876	"	VII.
"	"	"	1877	"	VIII.
"	"	"	1878	"	IX.
"	"	"	1879	"	X.
"	"	"	1880	"	XI.
"	"	"	1881	"	XII.
"	"	"	1882	"	XIII.
"	"	"	1883	"	XIV.
"	"	"	1884	"	XV.

The price of these volumes is \$1.50 apiece. No reduction is made on orders for less than nine volumes. The first two volumes will not be sold separately.

#### TEMPORARY REDUCTION IN THE PRICE OF COMPLETE SETS.

Single COMPLETE SETS of the Transactions (Volumes I.—XIV.) will be sold, until further notice, at *fourteen* dollars a set.

It is especially appropriate that *American* Libraries should exert themselves to procure this series while it may be had. It is the work of *American* scholars, and contains many valuable articles not elsewhere accessible ; and, aside from these facts, as the first collection of essays in general philology made in this country, it is sure to be permanently valuable for the history of American scholarship.